

EASTER

Resurrected, resurrected
Is the Lord who was rejected
And died humbly on the cross
Death nor graveyard could contain Him
Everlastingly maintain Him
What's our gain became death's loss

Resurrected, resurrected
There was no one to expect it
Death...and coming back again?
Impossible, But, He did it
Mankind was with God remitted-
Mankind was restored again

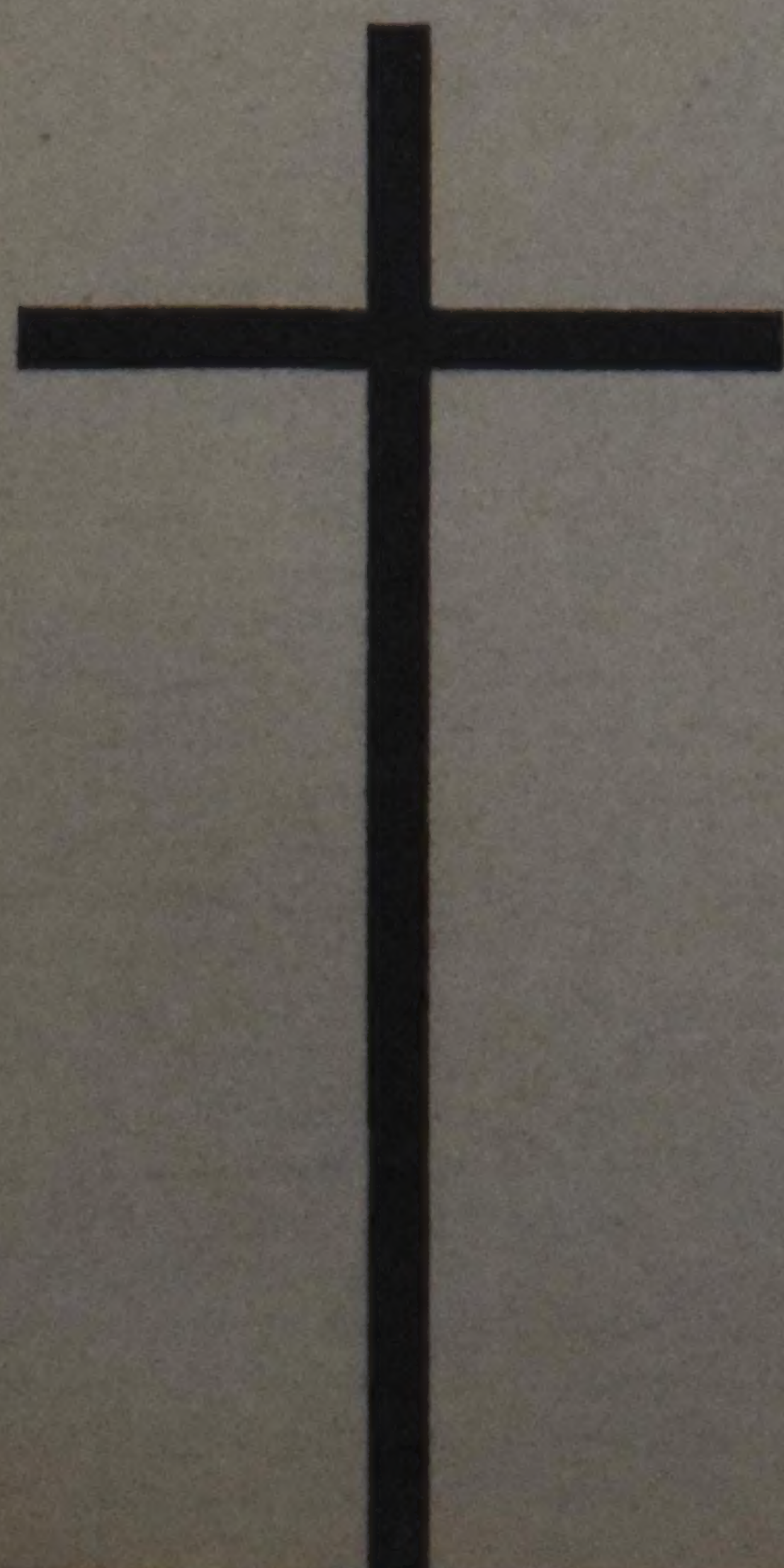
Resurrected, resurrected
Is the Lord who was neglected
And still is by any crowd
But also there are the many
Who believe, leave ev'ry penny
And follow Him most devout.

Resurrected, resurrected
Mankind's fall for God corrected
The terrific chasm closed
God became through Christ our Father
And we His children, so we rather
Love Him than being opposed.

Resurrected, resurrected
Brand new God our life directed
And rekindled is our hope
Christ did conquer death's grim bondage
He went first and through His sufferage
Did restore our wider scope.

Resurrected, resurrected
For His cross as end erected
Was t' begin for all the world
Christ's conquering victorious
Death's power is our glorious
Surety through Him unfurled

Mr.C.Speijer



VIEWPOINT

The Message of Easter

Jesus was standing there, before the cross, along with two criminals. He had suffered humiliation and was betrayed by family and friends. The church leaders denounced Him and His actions. It was time to conquer death.

His death on the cross and the empty tomb are familiar stories to us. When Jesus arose from the tomb it was the miracle of miracles. Nobody believed that the Messiah could actually awaken out of death. Sure, He healed the sick, He raised others from the dead but He simply wouldn't do that Himself.

He could have avoided the cross, the physical suffering, if He had wanted to. He had that power. But He chose death and now their Saviour is dead and buried. It was indeed a sad weekend for the disciples and those friends close to Jesus. The disciples met behind locked doors, fearing the Jews. Was their ministry of God's greatness all in vain? They had left their jobs a few years ago, given up everything. And for what? A dead Messiah?

Even while Jesus stood there before the disciples with holes in His hands and side, they could not believe. They were astonished but they could not believe for joy.

At that point Jesus opened their minds to understand the scriptures. He went over the Word to point out all the references about His death and resurrection on the third day "and that in His name repentance and forgiveness of sins should be preached to all the nations, beginning at Jerusalem."

That mandate was given to the disciples some 1944 years ago and it has been passed on from generation to generation so that even now, "repentance and forgiveness of sins" are preached to all the nations of the world.

Jesus' death and resurrection mark-

ed the beginning of a new life for His followers. He had to conquer death so that we could have forgiveness of sins. But the availability of that forgiveness is worthless unless someone knows about it.

After Jesus conquered death He had to make that act known so that His reason for the resurrection could be spread to all nations. If the disciples had been content to simply accept Jesus' word of redemption without broadcasting that message through their ministry, the mission of Jesus would have been in vain.

No, Jesus told them that His death and resurrection meant forgiveness of sins for those who followed Him but He instructed the disciples to go out into the world, preaching to all nations, about that forgiveness of sins which comes from repentance and faith.

That mandate still exists today in 1977. If we simply accept Christ's redemption and forgiveness of sins without sharing that tremendous gift, then Christ's mandate to the disciples...and also to us...to preach to all nations is not carried out.

That is Easter; a reaffirmation of God's love to us through the suffering and the death of His Son. But God also commands us, through Jesus' mandate to the disciples, to share that redemptive love with all the world.

Just as the disciples were responsible to spread the good news of salvation in their time, so we also are responsible to reach the world with that message. That means not only the work of denominational missionaries or the work of radio and television ministries but it also means that one-to-one relationship which you have with your neighbour.

Jesus Christ offers forgiveness to those who are His, all because of Easter.

Keith Knight

by Keith Knight

The unemployed look for work

The highest unemployment in the history of Canada was recently recorded according to Statistics Canada. Actual figures vary but they hover around one million jobless people.

Perhaps half that many families are affected if you consider that, in many instances, wives and children are among the unemployed.

A report recently released in Ottawa concerning employment for college graduates indicated that more than 7 per cent of those graduates are still without a job a year after they graduate. The report reflected new terminology in job-rating, that of being underemployed.

It is difficult, indeed traumatic, to be without work for any period of time and there are thousands who search day after day for some form of employment, anything. For those life can be tough.

But in any situation there are exceptions, unfortunately. There are spoilers, abusers of the system, people who work for a few weeks, just long enough to be eligible to collect Unemployment Insurance.

There are others, who perhaps aim too high in seeking a job, especially among the younger set. Each spring thousands upon thousands of migrant workers are brought in to the fruit and tobacco farms of Ontario and other provinces. Many work-seeking people from Latin American countries seem to be eager to earn a good living as farm hands. Several large farms have turned to these migrant workers as reliable help. They maintain that they had to look beyond Canada and the U.S. to find young people eager to work. But where are these thousands of students who vacate the classrooms each spring? Farmers say that 'local'

students by and large are not eager to work on these fruit and tobacco farms and that many of those students prefer more respectable work in an office or store for the summer months.

Oh, I know that all students are not that way, just as all unemployed are not out to beat the system. But the fact remains that Canada is in the middle of her highest unemployment ever.... and yet we must import thousands of workers from other countries to do a lot of the work. Doesn't something seem drastically wrong? Perhaps many of the unemployed, including students, have a fear of being labelled "underemployed" by society, their friends.

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by Dr.Louis Praamsma

THE WORLD AROUND US

While visiting the United States last year I had a conversation with a lady whom I met somewhere. She was an unassuring woman, her husband was a carpenter. In a quiet way she witnessed of her faith in Jesus Christ.

She belonged to one of the smaller denominations of America, one of the many "Bible churches". Her husband had tried to become a minister in that denomination and he had visited the Bible college connected with it. But after a year of study his expectations had been shattered.

He had been asked to write an essay on Noah and his ark. In co-operation with one of his friends he had worked hard on his assignment, he had done his very best to show that Noah's history and the catastrophe of that time had been a significant part of the revelation of God. But the final product of his work had neither been admissible nor permissible; his Old Testament professor had disapproved of it.

What was wrong? The student should have applied the JEDP hypothesis; he should have shown the literary structure of this part of the Bible. If he would have performed this required duty, his essay would have been passable, perhaps he would have

been rewarded with a straight A; but it was, it was considered unacceptable.

What about that JEDP hypothesis? It is the liberal assumption that the books of Moses essentially are a collection of fragments of at least four other books, indicated by four letters. We don't have these other books, one of these books has never been found but they must have been there, and it is the art of the real biblical scholar to find out where they were used, why they were used and how they were used: that is real science.

The man who had been a carpenter returned to his former job. He did not want to lose his faith and then to become a minister. He was one of the many casualties of the "battle for the Bible" which had been described so penetratingly by Harold Lindsell, the editor of Christianity Today.

I was reminded of him in reading the fascinating book by Prof. J.W. Montgomery: "The suicide of Christian theology." (1970, third printing, 1975).

Montgomery is a young and very able Lutheran theologian who some years ago in his "Crisis in Lutheran theology" stood up and defended foursquare the infallibility of the Bible and the authority of the Lutheran

confessional standards.

In a part of his book he explains why he went to Europe, to the University of Strassbourg, in order to obtain a theological doctorate.

He writes: "While serving as a faculty member in a theological school of a large American university, I discovered to my dismay that able doctoral students in that school often spent long years attempting to complete their work, only to be eliminated from the program because their theological 'attitudes' did not fit the prevalent modes of thinking or methodologies. Encouragement was ostensibly given to engage freely in 'constructive theology', but such 'construction' was not really a 'free' activity, because it implied that the great confessional documents of the historic church, and even the Scriptures on which they are founded, always stand in need of reconstruction."

Montgomery then tried to get his Th.D. from one of the seminaries of his own denomination, only to find out that his "biblical evangelism" was considered there to portray "poor scholarship."

After that experience he went to Strassbourg where he was received as a good scholar, even if he stuck to his guns: the inerrancy of Scripture

and the authority of the confessional standards of his church. He continues to write about the outspoken bias of the majority of the American universities and seminaries. He has tested the required reading of these institutes of learning, and found out that books of orthodox scholars were not or hardly recommended, while books of liberals were a "must" (pp.175, 176, 181-183).

What a discovery! The word 'liberal' means: being free, being open-minded and giving every opinion the same fair chance. In practice, liberalism often is intolerant, only open to one side and closed to the other side.

This is what I called educational suicide.

As far as Bible colleges are concerned that criticize Holy Scripture freely, they have defeated their own purposes and after a while there will be no need for them any more.

As far as universities are concerned which teach general religion or religiosity instead of the doctrine of salvation, they will not be able to train real ministers of the gospel. In spite of the fact that they try to be relevant they will always and always again be irrelevant, because they have no real message; the message of the Lord of all times who has said: "Heaven and earth will pass away, but My words will not pass away." (Matth.24:35)

Educational suicide

LETTERS

Taking inventory of yourself

Dear Sir:

If you like to use the word "inventory" and apply it to yourself and come out a better, richer, happier, God-glorifying person, you are a good candidate for Encounter with Self, which Salem offers.

One of our leaders started the opening session by promising an exciting weekend: a taste of God's greatest gift: me, others and my Maker. Where do I fit in? What is so exciting about me?

A period of quiet time, enforced and stretched to be obeyed was rather tough for some and yet enjoyed by others. The method worked and results came through. We were relieved to use our tongue for more than tasting food. Our hearts felt light and ready.

And, in the course of events the Lord Himself worked out a sphere of intimacy and relevant importance: sharing, loving, needing, lashing, steering and accepting is hard and tiring work.

Some of us felt exhausted in bed, yet others seemed to need more time for searching of self.

What does God want me to do with His precious gift of time? What can I learn from people with leadership, bending us more after the image of our creator?

Thank you, dear Lord, for gifted men, unselfishly spilling Your grace on Your creatures. Thank you for their guidance, towers of compassion and strength. And reflecting, I think of Elizabeth. There is room in my heart for another beautiful daughter. Thank you, Peter, for your prayer in my words. God's gift in you are legion, accept them graciously, as fitted for a king.

Dear John, please give the other sex a chance. There is a treasure of good in you. I pray that the Saviour Himself will enter your soul and help you find a partner to fully complete you.

Talk to the proper authorities, you lady with dark hair,

and get the help you need. Be very persistent and determined as did the likes of you in the Bible.

A perfect mother does not exist, but one with much to give is allowed to form great offspring. Be prepared to accept the input of those dear ones. Keep working on that pain, dear girl, the Lord will help you conquer.

You well-shaped, pretty-looking girl with hair to be envied, don't take it all. Get angry at times, talk less and listen to yourself.

A hostile, large-framed man-our Maker wants you, search to become at real peace. You couple of individuals, you, the know-it-all, become so small that the Lord can sooth you.

Dear friend, the power of God is evident, the glory due to Him. And me, this me who has short-changed you, but intensely felt your many needs and hurts, would like to meet again. Inventory, who needs it? I did. Harry and Jean Zomer Welland, Ont.

The buds



All winter long
I was very much
aware of the buds...

I could see them
on the poplars
against the blue sky;
I could touch them
on the shrubs
as I walked by.
And when my heart
was in the grip
of winter's freeze,
then I would think
about the promise
of the trees;
and I would touch
those buds
and know that soon
the trees would bloom
again,
and would not He,
Who puts the leaves
back on the tree,
then also raise again
a song in me?

Didy Prinzen



The merits of a 'fad'

Dear Sir:

In your editorial of Feb. 18 there was an article on the "Evangelical Bandwagon". I was rather dismayed at his attitude of disapproval and distrust at something which the Lord is doing in the U.S. I feel that what is happening has real, sincere and true roots. Is it bad to have magazines out which have testimonies of those people who are "born again"? (It is Biblical!) I feel that in any revival there are bound to be hypocrites. At the very beginning Ananias and Sapphira showed us that even the

apostles had their problems with hypocrites. But I feel we are not to look at the hypocrites or at the bandwagon jumpers. We are to look at those people whose lives have really been changed and praise the Lord for that!

Remember the Jesus people movement of the late sixties, early seventies. Wasn't that also considered a fad? Many people's lives including mine were blessed by the stories of riverside baptisms, converted junkies, and revivals all over the country. Yet, even then you may remember there were many false teachers, phony

Christians and reports of weird things going on. I tell you, the fad is long gone but the Christians who were changed and who came out of that "fad" aren't. You still find them spread all over in all sorts of different churches. The fad isn't permanent but Christ in those who are changed is!

Thus, please, don't be negative. Even if only one person comes out of this bandwagon "fad" as a changed person, don't you think it was worth it? I know the Lord would
Albert Heemskerk
Downsview, Ont.

Jews as God's chosen people

Dear Sir:

This letter is in response to Mr. H. Kamink's writing (March 4) about God's chosen people.

He finds it difficult to believe that God looks upon the Jewish people with special favor.

It just depends from what side someone looks at this. I have no problem with this whatsoever. When we have a look back in the history of the Jewish people, than we see that they were scattered among the nations under judgment and oppressions, instead of having favors. Just think on the time of the Roman Empire (Titus), more than a million Jews were killed. During the Second World War (Hitler) more than one third of the Jewish people all over the world were killed. This came all to pass as it was said by the prophet. "Your life shall hang in doubt before you, and you shall be in dread night and day and shall have no assurance of your life." Deut. 28:66.

Brother Kamink says in his letter: "The only way to be pleasing to God is through faith in Jesus and trust in Him as Saviour." This applies equally to Jew and Gentile.

I agree wholeheartedly with him at this point and nobody will argue about this, as far as salvation is concerned.

Then he continued with the question: "So what makes Israel special and superior?" The answer is, nothing. It is not because of the Jews, or that they are any better than other nations. It is not for the sake of the Jews that God deals with them in a special way, but only for His Name sake.

Through the prophet Ezekiel, the Lord promised that after their return to the land, the nation of Israel would be converted to faith in Jesus Christ, and begin to live for God's glory. But this will not come true without punishment.

Not only the O.T. speaks of the restoration of Israel. We

also find that James refers to the same thing in Acts 15: 14-18. After the Gentile mission God will build again the tabernacle of David, by restoring the fortunes of the Jewish people.

So does Paul in Romans 11. It was by means of Israel's sin (the sin of unbelief) that salvation came to the Gentiles for the purpose of provoking Israel to jealousy. Now if their failure be riches for the Gentiles, how much more will be their fulfillment (restoration) but life from the dead?

Here Paul brings to a conclusion his discussion of the place of Israel in the plan of God. The purpose of God's action in the history of Israel is that He might have mercy upon all - both Jew and Gentile.

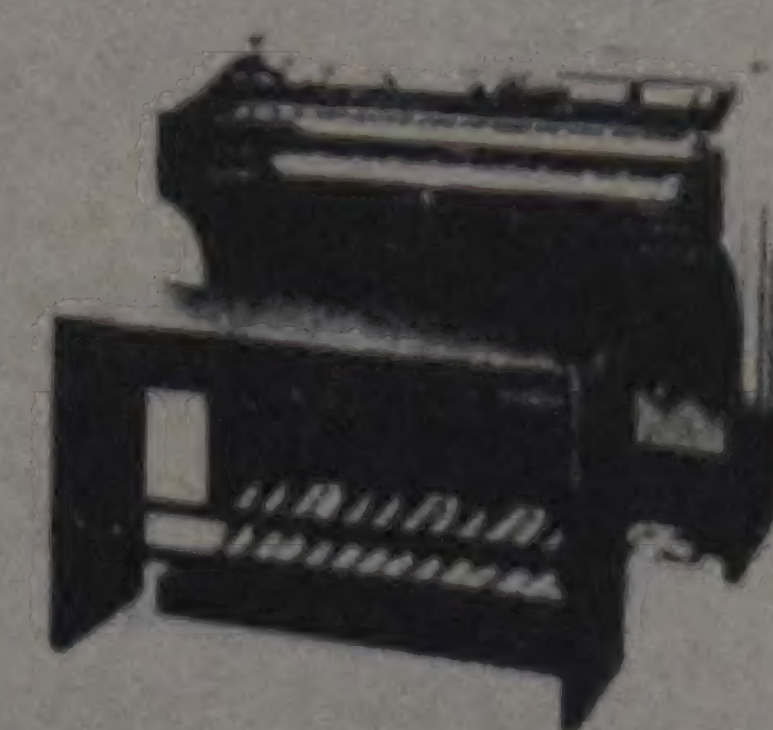
"Oh, the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgements and unfathomable His ways!

B. Blyma
Clinton, Ont.

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New executive director appointed
at CRWRC meeting

The nomination of a new executive director, approval of a record setting budget, and tentative approval of program and personnel guidelines made the 15th annual meeting of the Christian Reformed World Relief Committee (CRWRC) board one of its most stimulating and enthusiastic.

"A spirit of unity," pervaded the meetings, according to several delegates, as the board struggled to prepare recommendations to synod about such varied issues as increased Canadian involvement and the selection of programs from among many needs. As always, the benevolent needs around the world exceeded the expected resources and difficult decisions had to be made about what to recommend for support and where to deny. A budget of nearly 2.5 million dollars was passed, in faith that the denomination would continue to support with generosity CRWRC's attempts to relieve human suffering.

The nominee for executive director, John De Haan of Denver, Colorado, impressed his interviewers with his vision of Christian mission, his obvious concern to follow God's will, and his clearly expressed views on managing a human services organization. He is currently director of the Bethesda Community Mental Health Center and has offered several presentations at national conferences of mental health workers. A graduate of Calvin College and the university of Michigan, Mr. De Haan and his family are members of the Third CRC in Denver.

Rev. John Bergsma introduced to the board a resolution honoring Louis Van Ess for his long and dedicated leadership of CRWRC through its difficult infancy and early teens. The board responded with a standing ovation in tribute to Mr. Van Ess's fine record of service to CRWRC and the church.

1952 1977

25th ANNIVERSARY

CHR. REF. CHURCH OF BLENHEIM

Saturday April 9, 1977
Social evening in the St. Mary Hall at 7 p.m.
27 Chatham St., Blenheim

Sunday April 10 Anniversary services
10 a.m. Rev. G. Spijkman
2:30 p.m. Rev. G. Vander Ziel

We extend a warm invitation to our former members and friends to join us in this celebration
For information contact Mr. R. Van Keulen,
3 Flamingo Dr., Blenheim, Ont.

MATTH CUPIDO
"Like Sheep"

You are invited to attend the exhibition of gouache, pen and ink, and print and water colour, in celebration of Easter and Spring
Opening Saturday April 2 continuing through April 22.

Patmos Gallery
6A Church St., Toronto
Phone: 368-0358

Hours: 11 through 6 Tuesday through Friday
Saturday 11 to 5 Sunday April 10, from 2 to 5

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Fryske Joun!

30 April yn Jarvis
De jouns 7:30 ure yn de Jarvis Distr. Chr. Skoalle
mei stikjes, foardrachten, sjongen en mesyk troch de
JARVIS DIS. CONCERT BAND

CHURCH NEWS

CHRISTIAN REFORMED
Called

- to Strathroy (Westmount), Ont., Rev. Dick Los of Peterborough, Ont.
- to Athens, Ont., Rev. A. Vanden Ende of Fredricton, N.B.

Declined

- to Smithville, Ont., Rev. Harry Bierman of Ingersoll, Ont.

REFORMED CHURCH
Accepted

- to Miraloma Community Church San Francisco, Calif., Rev. J.F. Hansma of Edmonton, Alta.

1952

1977

25th Anniversary
The High River CRC

Plans to celebrate the 25th anniversary of the congregations beginnings. We praise and thank the Lord for these years.

The congregation plans:
An evening program, for past and present members on Friday the 10th of June.
A special Sunday service, open-house on the 12th of June at the United Church on Macleod Trail, at 2:30 p.m.

A special invitation is given to all past members to join us in the celebration. Any who wish to join us, please reply before MAY 27, 1977. Accomodations will be provided upon request

Send replies to:
MR. L. GROENWOLD
BOX 562, High River, Alberta, T0L 1B0

Calendar
of Events

- April 5 Public speaking tour of Fred Vande Velde, Canadian Christian Education Foundation, Listowel, Ont., Atwood Community Hall, 8 p.m.
- April 6 Public speaking tour Fred Vande Velde, Canadian Christian Education Foundation, Clinton, Ont. Chr. School, P.T.A. meeting, 8 p.m.
- April 7 St. Thomas and Distr. Male Choir Crescendo will present a concert in Westmount CRC, Strathroy, Ont. 8 p.m.
- April 8 Christian Choir "New Life" will present J.H. Maunders' "Olivet to Calvary". Concert to take place in the Maranatha CRC, 301 Scott St., St. Catharines, at 8 p.m.
- April 15 Variety Night at Laura Secord auditorium, Niagara St., St. Catharines, sponsored by the booster committee for Christian education, 8 p.m.
- April 16 Christian Labour Association of Canada 25th year Convention, Silverthorne Collegiate, Mill Rd., Etobicoke, Toronto, Ont.
- April 17 Film "How Should We Then Live", by Dr. Francis Schaeffer, Toronto (Second) CRC, 8 p.m.
- April 29 Marriage Enrichment Conference at Aurora Conference Centre, Aurora, Ont., April 29-31, sponsored by Salem Chr. Health Association.
- April 30 Tenth annual meeting of Women's Action for the AACs, Brampton (Second) CRC, Ont., Steeles St. and McLaughlin
- April 30 "Het Hing in de Lucht", Calvin Chr. School, Hamilton.
- April 30 Fryske Joun, Jarvis Distr. Chr. School, Jarvis, Ont., 7:30 p.m.
- May 14 25th Anniversary choral concert by the Christian Choir "New Life" of St. Catharines, Ont., 301 Scott St., St. Catharines, Ont. 8 p.m.
- May 15 Annual spring concert, St. Thomas and Distr. Male Choir Crescendo, First United Church, St. Thomas, Ont. 8.15 p.m.

Christ and Crisis Winter Lectures

- April 18 Speaker David Steen, manager of an advertising agency, about advertising. Rehoboth CRC, 800 Burnhamthorpe Rd., Etobicoke, Toronto. 8 p.m.

Andre Knevel Organ and Choir Concerts

- April 2 Woodstock, Ont. at Central United Church, corner Ridell and Adelaide St., at 8:15 p.m.
- May 7 St. Catharines, Ont., at St. Thomas Anglican Church, Ontario St., at 8:15 p.m.

South Africa series

Dr. Hendrik Hart of the Institute for Christian Studies, Toronto, will present a slide-lecture series on South Africa: Behind the Headlines, in the following cities: Winnipeg, Man. (Apr. 16); Calgary, Alta. (Apr. 18); Lethbridge, Alta. (Apr. 19); Red Deer, Alta. (Apr. 20); Edmonton, Alta. (Apr. 21); Neerlandia, Alta. (Apr. 22); Vancouver, B.C. (Apr. 23.); Smithers, B.C. (Apr. 25); Terrace, B.C. (Apr. 26).

NEXT ISSUE OF CC

DATED	MAILED	AD DEADLINE
April 8	April 6	April 4
April 15	April 13	April 11
April 22	April 20	April 18

World Hunger Conference yields results

by Randall Palmer

Mr. Palmer is head of the news bureau at Dordt College.

"Stewards, not owners" and "working together in all areas of the hunger problem" were key concepts emphasized at the recent World Hunger Conference, held at Dordt College, Sioux Center, Iowa, March 7-10.

Sponsored by the special events committee of the college and organized by Rev. J.B. Hulst, dean of students, the four-day conference featured lectures and a panel discussion by six prominent speakers on hunger from across North America. As a result of a speech by James Visser, a potato farmer and president of the Christian Farmers' Federation of Alberta, a local Christian farmers' association was organized.

According to Rev. Hulst, the purpose of the conference as a whole was to "attempt to understand the scope of the hunger problem in today's world and to suggest Christian solutions." The public lectures, held in Dordt's classroom building, were also broadcast live over KDCR-FM, the campus radio station, and tapes are available from the college media center.

Dr. Paul Schrottenboer, executive secretary of the Reformed Ecumenical Synod and chairman of the Christian Reformed World Task Force on Hunger, opened the conference March 7, with his keynote address, "World Hunger - the Goodness of God and the Responsibility of Man."

Schrottenboer noted that enough food is being produced in today's world to feed all four billion of its inhabitants; yet 500 million, or one in eight, is malnourished. The first fact illustrates, as do Biblical references to the goodness of creation that God gave man a bountiful earth and intends that all men have food. The second fact, according to Schrottenboer, illustrates that man had mismanaged his task of caring for nature and sharing with his fellow men.

On Tuesday afternoon, the second day of the conference, Joel Huyser focused on maldistribution within the United States in his speech, "Poverty

in the Midst of Affluence: Hunger in America." A 1974 Calvin graduate, Huyser is the hunger education co-ordinator for Evangelical Concern of Denver, Colorado. He also serves as the Colorado co-ordinator for "Bread for the World," a Christian citizens' movement that works to reduce hunger by influencing public policy.

Karen De Vos, co-ordinator of promotions for the Christian Reformed World Relief Committee (CRWRC), focused on the plight of the peasant farmer in underdeveloped countries, outlining how the organized church can fulfill its mandate to feed the hungry, in her Tuesday evening speech, "The Church's Response to Hunger."

As stated in earlier speeches, De Vos described the gross injustice of six per cent of the world's people consuming 30 to 40 per cent of the world's resources.

Dr. Rockne McCarthy, associate professor of history at Trinity Christian College in Palos Heights, Illinois, addressed the political dimensions of the hunger problems in his lecture, "Bread and Justice," Wednesday afternoon.

McCarthy began by stating that in order to deal effectively with hunger and its roots cause, poverty, we as Christians are pushed into the public arena of life. The need to deal with the state becomes evident, McCarthy noted, when we realize that its centrality in modern life makes it powerful enough to negate all our efforts as churches or individuals. Thus, we must understand the nature of the state - what it is, and what it should be.

Conferees filled the aisles of the 200-seat lecture hall Wednesday night to hear James Visser, a potato farmer and president of the Christian Farmers' Federation (CFF) of Alberta.

In his address on "Restoring Agriculture to Bless the World," he called for Christian farmers in this community to organize in an attempt to realize that goal.

Visser explained that the CFF, a three-year-old organization of 140 members in four locals, came into being because Christian farmers felt that they could not support either of the existing economic and agricultural systems. In light of Scripture, they had rejected both the option of individualism and complete free enterprise and the option of state control as being unbiblical.

Dr. John Van Dyk concluded the conference with "The Response of the Academic Community to Hunger."

Associate professor of philosophy at Dordt, Van Dyk began by noting that the task of a Christian "academy" was, in a sense, the task of the Christian in general - to care, share, and heal as 'agents of reconciliation.' The law of love holds for academic institutions as well as individuals. However, because an academy is an academy, and not a church, a government or a family, it has a unique task within the broader context of love.

Van Dyk defined that task as 'making available, advancing and deepening insight' into the nature of life; and man's task under God within it.

Van Dyk suggested several ways in which Dordt and other Christian colleges and universities could use their insight to fight the hunger problem: continue discussions and reflections on hunger and related problems of conservation; assign term papers on hunger to students in various fields of study; make these materials and discussions available to the public in printed or broadcast form; further develop agribusiness programs; institute programs in foreign studies to create awareness of our global responsibility; share our insights with various Christian organizations such as the CFF and the National Association for Christian Political Action; form a 'central coordinating agency' to coordinate and channel materials where needed and act as research assistants on aspects of the problem; interact closely with other Christian colleges and universities in the United States, Canada, the Netherlands and South Africa; appeal to those in good financial positions to set up a scholarship fund for students studying agriculture, much as churches now provide classical aid for ministerial students.

"The conference struck a responsive chord," stated Rev. Hulst in an interview. "It dealt with concrete issues such as how we use our farms, our attitude toward our social systems, and our own lifestyle - even to the point of fertilizing our lawns."

focus

Evolution prevails

BUFFALO, N.Y.(EP) - Some 17 leading scientists, educators and theologians, members of the American Humanist Association, again affirmed that evolution is the basic principle of science.

President of the association, Bette Chambers, said: "Since the public is led to believe, thanks to the creationist clamor so characteristic of this century that an open choice between these two alternatives exists within science itself, it becomes important to state that this view (of creation) is rubbish, lest science education in America become the laughing stock of the civilized world."

The statement was prompted by "the steady assault on the teaching of evolution in the public schools and the demand that the theory of creation be given equal time."

Books for Indians

ORANGE, CALIF.(EP) - Corrie ten Boom has donated 4,000 copies of her books to small libraries, mostly located in American Indian churches that do not have libraries.

Distribution will be through such agencies as CHIEF - Christian Hope Indian Eskimo Fellowship.

Homosexual question

MIAMI (EP) - Southern Baptist singer Anita Bryant has been vocally opposed to the rights of homosexuals for quite some time. Recently she fought against a law which gave homosexuals more legal rights and her fight has resulted in a special election in the Miami area.

The Dade County (Miami) Commission revoked the law and ordered a special June 7 election with the future of legal homosexual activity at stake.

The commission acted after Miss Bryant's group, called Save Our Children, presented 64,000 signatures - only 10,000 were needed - demanding that the Commission call an election on the issue.

"Homosexual acts are not only illegal, they are immoral," said Miss Bryant. Miss Bryant has said that unless revoked the ordinance will allow homosexuals to teach in public schools, providing unhealthy "role models" for impressionable youngsters. "I am accountable to God first," she said.

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A treasured memory

It happened quite a few years ago, but every year around Easter time, my thoughts go back to a little old lady, and the memory of her still warms my heart...

It was about a week before Easter.

I was in the hospital, recuperating from surgery, when, in the middle of the night I was awakened by the curtain being drawn around my bed. I could not help overhearing what was going on on the other side. I heard a voice of what seemed to be that of a very anxious, old lady. Another voice, apparently of the daughter of the lady, comforting her mother, telling her that she was going to be all right! Soothing voices of nurses. They seemed to be fussing around a lot with the poor old lady. She had to swallow a tube, a very unpleasant experience as I found out myself only a few days earlier.

The following morning I discovered how old and frail the lady really was. She was very thin, except for an extremely blown-up tummy. Her mind had completely returned to childhood!

It was impossible to have a good conversation with her. However, one thing she had not forgotten! Her bedtime prayer. The prayer of the time when she was a little girl some eighty years ago. Every night she would sit up in her bed, and with her old, trembling voice, she would sing her evening prayer:

"I got four corners on my bed and four angels overhead; Peter, Paul, St. James and John, bless the bed where I lay on", whereafter she would finally lay herself down and go to sleep peacefully, sure of the presence of her guarding angels.

Then came Good Friday.

I asked if she knew what had happened on Good Friday. And what was her answer clear and without any hesitation? "On that day my Saviour died for me on the cross!" How close I felt to that sweet Catholic lady. She had forgotten almost everything, but by God's grace, the only comfort in life and death had been left with her.

On Easter Sunday I went home. Happy, but sad for having to leave the old lady, who had become so dear to me. She would not miss me, would forget me just as she forgot the nurses from one day to the next. Some time later, the daughter told me that her mother had passed away.

I will never forget that dear, old, Catholic lady. The memory of her is stored away in my heart and every Good Friday and Easter it becomes alive again.

by Didy Prinzen

by Rev. Ralph Heynen

PASTORAL COUNSELLING

The value of tears

On that first Palm Sunday Jesus rode into the city of Jerusalem surrounded by a shouting throng of people who said "Hosanna!" In the midst of that group was Christ, the Son of God, in tears, weeping. He wept over the city of Jerusalem; he wept over the fact that they did not repent from their sins in spite of all of the mighty works that God had done in the midst of them.

He uttered that cry in which He expressed His feelings so deeply, "How often would I have gathered thy children together as a hen gathers her chicks, but ye would not!" Here is the Christ, the Son of God, riding into the city on that first day of His passion, the first day of that week of suffering, and as He comes down the mountain He cries, not about Himself, but about others.

Laughing and crying are both human qualities. As far as I know, man is the only creature that cries because of his grief, because he has deep feelings or even joy. I imagine you can see tears in the eyes of a dog, but they're not like those of a human being. When a person is in grief it is normal that they cry, that they shed tears. When a baby is about six weeks old he starts shedding tears. This is one of the qualities of a human being. Alexander Fleming, the man who discovered penicillin, tells us that tears contain a strong bacterial agent which washes out the eye and which heals the eye. I'm sure that we have all experienced that, we get something in our eye and our eye begins to tear and before long the foreign object is gone and the eye feels a lot better.

There are various ways in which people look at this whole matter of shedding tears. When a woman cries rather easily or frequently they say, "Oh, she's just a big baby." They think that only children use tears but tears are a physical reaction to something emotional. Think of some of the things that bring tears in your eyes; you attend a play and there's something in it that is

loss but they can't shed a tear, and they often have a real problem getting over their grief.

I have often met people who have said that when they were sick they couldn't weep. What's wrong with tears? Why should people apologize when they have tears or why do they feel embarrassed when somebody weeps in church or if the pastor, for example, allows a few tears to run down his cheeks? There is nothing wrong with tears. Our Lord set a beautiful example for us when in public, in the midst of that kind of a throng, He wept. Of course, some tears are not genuine.

We have an expression about crocodile tears. It is said by a biologist that a crocodile will have tears in his eyes after he has eaten his prey. This is not because he feels sorry about eating some little creature, but it is simply a part of the mechanism of the eye. And so when we talk about human beings who have crocodile tears we think of them as having false feelings of grief. This may ease their conscience a little bit but it isn't genuine sorrow for sin. There are a lot of people who will weep because of the results of sin and they don't like to suffer the results of sin. They don't really feel that they should shed tears because of the sin itself or because of what they have done to somebody else.

Children often use crocodile tears to get out of a spanking or to relieve their conscience a little bit when they are looking for sympathy. Those are not genuine tears and I don't recommend them. There are also people who have tears of joy. We all saw pictures of the prisoners of war when they came back from Vietnam. The wives cried. POWs who tried to make speeches often broke down and wept, and there is room for such tears.

It's good that we can show our feelings in this way because it reflects the fact that we are not made out of steel or that we are not all muscle or sinews, but we also have deep inner feelings that can express themselves best in tears. There are tears of farewell when loved ones leave. There are tears of sorrow when we grieve because of the loss of a loved one. This is always good.

When we look again at that week that began on Sunday and ended on Easter Sunday you think of the tears that were shed, tears that were shed by our Lord Himself. Or I see Peter, that big fisherman, after he has denied Christ, he goes into the night and he weeps bitterly. He weeps because of his sin and every tear he shed brought him closer to that point where he could find forgiveness with his Lord. We are often so afraid to shed tears, to show those kinds of feelings. So often you can watch people that cover up their feelings. We do this with laughter at times but we do it especially when we are sad.

Why shouldn't we use this mechanism which God has given to us to express good healthy feelings? We are so inclined to keep these feelings inside of us.

We trust, that throughout this week in which we think of the passion of our Lord we will look at ourselves and examine ourselves carefully. Possibly, if we really think of what we are like, there are going to be a few tears also, but hopefully through it all also tears of joy.

THOUGHT FOR THE WEEK: To find wholeness we need the healing power that comes from the atoning work of Christ. This power removed the guilt of our sins but it also breaks the power of sin because this is the road that leads to wholeness and to a healthy Christian life.

particularly touching; you read a book and there is something in it which seems to touch your feelings and touches a raw nerve, and you get tears in your eyes; you hear a song that just strikes home and you weep. This is good.

It is true that some people weep more easily than others do. I think women have a tendency to cry more easily than men do, and that's not because of an organic difference in the way they are made but that's because of how they are brought up. You also find people who cannot cry. I know people who have had a severe loss in their family and they grieve deeply inside about their

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YOUTH PAGE

Having a youthful relationship

BY
JOHN STRUIK
AND
DON VANDER KLOK

The Authors: John Struik is a graduate of Dordt College. After doing graduate study at the University of Guelph in family studies, he began working for Salem Christian Counseling Clinic as community consultant. In this capacity he has been leading workshops, giving speeches and counseling in numerous church groups in Ontario, including couples clubs, men's societies, various youth groups, diaconates and pastors.

Graduating from Calvin College, Don Vander Klok has been teaching in various elementary and secondary schools. He is currently studying education and child development and teaching in two Toronto high schools.

"I spent hours lying awake worrying about my daughter. She was caught shoplifting. I can't understand it - we gave her the best of everything; we did everything we could."

I feel sick about what's happening to John. He ran away from home."

"Joanne's pregnant and she's not married. What will we do?"

"Mary, we know you were drinking again with your friends last night."

"Where do the kids keep getting these drugs?"

"Why doesn't Fred want to go to church anymore?"

"What's with kids nowadays? You can never tell when they'll do something crazy, like throw half a donut across the room or a pierced pop can into the principal's office, or just get up out of their chair and punch someone for no reason at all."

"You just can't trust kids nowadays. They're disrespectful, dishonest, impolite. They don't listen. They don't sit still in catechism, Sunday school, or young people's. They just don't seem to care about anything that's important."

What is it like to be a teenager? What do young people experience in their life? What do they spend their time and energy worrying and thinking about? What's important to them? What makes them so moody? How do they relate to each other?

The group is the most important thing in life for young people. Meaning, identity, acceptance, and a sense of worthwhileness are found here. Therefore, they are left with the task of making sure they have a circle of friends. So they work hard at it, trying

by use of appeal, lines, or what-ever to establish a circle and bring new friends into it. Meanwhile others are trying to lure someone else's friends into their circle.

Competition for friends is fierce. It is not unusual to be surrounded by friends one day and deserted the next. Since young people move in and out of many circles, they have made and lost many friends. So, they learn not commit themselves deeply to anyone; otherwise it hurts when they move out of a circle or when someone moves away from their group.

In this context, the wish for popularity can readily be understood. Popularity is insurance against uncertainty in interpersonal relationships. Being popular means, "I am accepted; I am important; I am somebody worthwhile (at least for right now)." It's a sort of bank, a person bank, where friends can be stored for a rainy day. If one has many friends, s/he can afford to so lose some - and still be popular, accepted, valued, not alone, not without identity.

Conformity must be understood in this context. In order to be popular, conformity is a must, for one has to "be cool" all the time. When one's circle of friends is unstable and must be constantly worked on, individual differences become dangerous and must be ruled out in favor of the tried and true ways to make and keep friends. To what does one conform to be popular? This what students from a number of young people societies around Ontario answer:

Be cool: Don't come on too strong;
Don't be personal about yourself, your commitments and feelings;

Keep your hair the right length;
Wear blue jeans;

Get in trouble once in a while-get an occasional detention slip;

Swear, smoke, party - talk about it;
Don't be a fairy;

Don't be clumsy;
Listen to Led Zeppelin, Kiss, Guess

Who, Grand Funk, Alice Cooper, Rock 105, CHUM, CKOG, CFTR;

Don't give helpful advice;
See teachers as authorities;

Don't hang around with lonely people;
Be tough.

If one wants to be a cool chick: Don't be stuck up; Wash your hair every night; Don't have pimples; Look appealing and have a nice shape;
Wear some makeup.

The result is conformity for most, popularity for some, with an enormous sensitivity to looks, stares, smiles, and criticisms for all. As one walks down

the hall in school s/he wonders, "Am I dressed right? Is my hair in place and clean? Nobody said 'Hi'-Do I smell? Am I liked?" S/he is busy making sure that not only s/he have the friends s/he wants, but also that certain others don't get into that circle. How does one do that?

One way is the trusty put-down, drawing attention to another person. "Look at those pants - high water, eh?" "Where did you get those shoes?" "Nerd, clumsy, turkey, etc." Putting another down is a way to be on top (at least above the person put down), a place one can feel good about himself. Everyone has become good at putting another down - their lives and sense of emotional well-being depend on it! Listen to the youth from our Christian community tell us in their own words:

JOAN—"I know what kids expect of me. I know what to do to be cool and liked, but I don't want to but I can't avoid it. If I want to be confident and accepted I have to like others, otherwise I'll be put down."

PAT—"I think that in order to survive in this world you have to like everybody else. You have to be 'cool'. You want to say some-thing different - what you really feel, but I'm scared of getting hurt. I want to have friends, and I feel in my experience that I have to agree with them. If I say or do something different (what I really feel in my heart) and is against what the group thinks - then I'll be considered weird. I'm lonely, but I can't say it to anybody because they don't really want to listen to my problems - they have problems of their own."

JOE—"My problem is I may want to be the way I want to be, but others want me to be the way they want me to be."

JAKE—"Trying to be what other people want me to be even though I don't want to. I'm just not brave enough to say 'no' or to really be myself without being influenced by how others think of me. being able to say and do what I want to without thinking if others will laugh at me."

A way of putting each other down is by talking maliciously about others - gossiping. In order to cling to their "best friends" they use gossip to fight against others who might steal and make them their best friends. Gossip to fight becomes an interpersonal ballistic missile with which young people defend their groups from raids. Listen:

KAREN—"One problem I have is that when I go with a guy I always put

down right in front of their face to friends. I don't want to do it, but it just happens and then I usually lose him sooner or later. I also put my friends down not on purpose."

RON—"I find that if I am walking with my friends and we are telling jokes that they are always aimed at me. Or if I want something very much and I get it usually someone gets just ahead of me and I get the shit razzed out of me."

LILA—"Trying to grow up and become mature adults has it problems and I guess without thinking about it we are so conscious of getting ahead, of being liked, we step on others and push them away without realizing it."

BONNY AGE 13—"There is this one girl that all my life I have never really gotten along with. We are fighting almost constantly. When we get into a really big fight, she has to tell everyone about it. She has to make especially sure the boys find out about it, too."

KAREN—"Girls are too vicious to everybody and including one another. They aren't satisfied by degrading other people (girls), but when they're apart from one another they tear one another apart, and when two girls have an almost perfect friendship, they're jealous of them, so they try to spread false rumours in order to break up the friendship."

JANE—"My problem is when you have a relationship going with someone and another person breaks it up because they are jealous of your relationship with that person."

JOHN—"I'm always afraid that people are talking about me. I also have the impression when I'm talking to people they just as soon see me leave. I tend to shy away from people so they can't hurt."

Growing in their awareness of what it means to be male and female is important for young people. This also comes from interaction with one's peers. Boys prove their sense of masculinity by being tough. Sports and muscle cars become crucial concerns. Girls prove their femininity by attracting and being sought after by boys. Advertising in "Seventeen", "Teen", "Sixteen", and "Miss Chatelaine" tell girls how to prove to the world that they are every bit as much a woman as the next. Girls are left with the idea that they have nothing to offer but a provocative body and a coy attitude. Both become means to popularity.

NEXT TIME—WHAT DO YOU WORRY ABOUT THE MOST

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De Heer is echt opgestaan!

U weet wel, jaren geleden was er een Russische revolutie. Het was toen de bedoeling om het christendom uit te roeien. Er werden vergaderingen gehouden waar eloquente sprekers over de godsdienst kwamen spreken en in het licht te stellen dat het christendom had afgedaan. Het gebeurde op zo'n vergadering dat, nadat op welsprekende wijze gezegd was dat godsdienst onzin was en alle geloof in God een fabeltje, de spreker de vergadering uitnodigde op zijn toespraak te reageren. Er was nl. in het geheel geen applaus gevolgd op zijn rede. Daarom zei hij: kameraden, als een van jullie een opmerking wil maken over wat ik betoogd heb, laat hem naar voren komen. Na enige ogenblikken van stilte kwam er een kleine eenvoudige man naar voren en hij liep de trap naar het platform op. Hij keek de volle zaal over en zei met duidelijke stem: broeders en zusters, Crestos Woskressye (Christus is opgestaan!). Alle aanwezigen, als door een plotselinge bezieling, riepen: Hij is echt opgestaan!

Deze evangelische belijdenis (the Lord is risen indeed, Luke 24:34a) zal ook dit jaar weerklinken door de gehele wereld, ook achter het bamboe en ijzeren gordijn. Het is de paasboodschap. Er is geen andere. En de wereld zou er goed aan doen dit te realiseren. Pasen betekent: Jezus leeft! Het betekent: het graf is leeg. Er is geen ander soort opstanding. U kunt of de Romeinse soldaten geloven die vertelden wat ze zagen in hun slaap en een dwaas zijn, of u kunt de discipelen van de Here Jezus geloven, die oor- en ooggetuigen van de opgestane Heiland zijn, en wijs zijn.

DENKT U ZICH HET VOLGENDE EENS IN:

Paulus preekte ergens en zei: "Ik heb de Here Jezus gezien en gehoord op de weg naar Damascus, ik weet dat Hij is opgestaan uit de doden en nu leeft. Hij sprak tot mij. Het was Jezus, er is geen twijfel aan." Maar iemand zegt tot Paulus: "Paulus, dat was maar een visioen. Ik geloof het niet. Het is niet meer dan een hallucinatie. Je was natuurlijk wat overspannen en overwerkt om overal christenen te vinden en te doden, en toen plaagde je geweten je, geen wonder."

Paulus zegt: "Ik ga met je naar Simon Petrus. Petrus, ik wou dat je hem iets vertelde over de opstanding van Jezus."

Petrus zegt: "Zeker, Jezus is opgestaan uit de dood, uit het graf. Eerst geloofde ik het niet. Toen enkele vrouwen terugkwamen van het graf vertelden ze dat het graf leeg was en een engel had tegen haar gezegd dat Jezus was opgestaan uit de doden. Maar ik geloofde het niet, al was ik wel benieuwd. Daarom gingen Johannes en ik naar het graf, en vlug.

Johannes liep nog harder dan ik, en hij was de eerste die in het graf keek, en toen keek ik. Ik zag Jezus niet, alleen de doeken, de grafkleden van Jezus. Meer niet, zodat ik dus wist dat Hij er niet meer was.

En dat is niet alles. 's Avonds waren we als discipelen bij elkaar voor het avondeten. Een paar lui hadden ons verlaten om naar Emmaus te gaan. En zelf kon ik het ook niet vinden. Ik ging ook ergens heen. Ik wilde alleen zijn. Ik had de Here Jezus verloochend, en ik was daar erg bedroefd over. Ik wist me eigenlijk geen raad.

En toen, ineens verscheen Jezus aan mij. En Hij praatte tegen mij. En Hij troostte mij. Ik kreeg weer moed. Ik geloofde in de vergeving van mijn grote zonden. Daarna ging ik weer terug naar het huis waar de discipelen nog bij elkaar waren en ik vertelde hun: ik heb de Here Jezus gezien! Hij is echt opgestaan, je kunt mij gerust geloven.

Een poos later kwamen de Emmausvrienden helemaal terug uit Emmaus om ons te vertellen dat ze de Here Jezus hadden ontmoet, dat Hij met hen naar huis was gegaan, en toen Hij het brood brak zagen ze dat Hij het was, en toen ineens was Hij weer weg. En zij waren nog maar net klaar met hun verhaal, toen stond Jezus in ons midden.

We waren allemaal van streek, we dachten eigenlijk dat we een spook zagen. Maar Jezus zei: "Kom, raak Mij maar aan, ik ben geen geest, ik heb vlees en beenderen net als jullie. Heb je niet wat te eten? En we gaven Hem een stuk gebakken vis, en Jezus at het op terwijl we het zagen. En dat is geen fabeltje. We hebben Hem met onze eigen ogen gezien, we hebben Hem een hand gegeven, we hebben Hem zien eten. We weten dat Hij leeft."

Maar de man gelooft het niet.

Paulus zegt echter: "Thomas, wat denk jij er van?" En Thomas zegt: "Ik wou het ook niet geloven. Ik zei tegen de andere discipelen: jullie zijn niet goed wijs. Het was natuurlijk dom van mij om mij af te zonderen van de groep, maar ja, ik ben nu eenmaal wat zwaarmoedig, en ik kon het niet vinden. Toen ik bij mijn vrienden kwam hadden ze het allemaal over de Here Jezus, en ze zeiden dat Hij was opgestaan uit het graf en dat Hij leefde! Maar ik zei: ik geloof het niet, als ik de littekenen van de wonden in Zijn handen en in Zijn zij niet met mijn eigen hand kan betasten, dan geloof ik er niets van.

De hele week liep ik rond in het donker. Ik zag maar steeds die blijde gezichten van mijn vrienden, maar Jezus zag ik niet. Ik dacht echter: ik zal maar dicht bij mijn vrienden blijven. En de volgende zondag bleef ik niet weg uit de kerk. Ik was bij de anderen, en toen kwam Jezus plotseling in ons midden. Hij wist alles wat ik de vorige zondag gezegd had en Hij riep me: Thomas, kom hier. Leg je vinger hier en kijk naar mijn handen, steek je hand uit en kom er mee in mijn zij, wees niet langer ongelovig maar geloof! Ik kon toen niets anders doen dan zeggen: mijn Heer en mijn God."

Toen zei de vreemdeling: "Wacht even, meen je nu werkelijk dat ik het ook geloven moet?"

"Natuurlijk," antwoordden ze, "alle elf discipelen zeggen hetzelfde." "Elf personen," zei de man, "jullie hebben dat misschien onder elkaar afgesproken en dit verhaal samengesteld."

Toen zei iemand: "Dat is onmogelijk, want meer dan vijfhonderd personen hebben tegelijk Jezus gezien en gehoord, en heel wat van hen zijn nu nog in leven, slechts een paar zijn er overleden. Je kunt ze dus nog vragen."

Toen zei de vreemdeling: "Ik geef het op, als er meer dan vijfhonderd personen zijn die de Here Jezus zagen en hoorden na zijn opstanding uit het graf, als ze Hem zelfs zagen eten en drinken, als ze tegen Hem konden praten, dan moet ik het wel aanvaarden en geloven."

Iemand die niet gelooft dat Jezus is opgestaan uit de doden, is een dwaas die het niet WIL geloven. De Here Jezus heeft zich aan Zijn discipelen na Zijn dood vele malen laten zien, waardoor Hij hun overtuigend bewees dat Hij leefde.

Als Christus niet is opgestaan, is de boodschap van vergeving van zonden en eeuwig leven voor arme zondaren een holle klank, en hun geloof van nul en gener waarde. Dan zitten ze nog in hun zonden gevangen. Dan is het ook geen Pasen, en dat zou betreurenswaardig zijn. Onze zaligheid is immers afhankelijk van het lege graf!

In het achtste hoofdstuk van Romeinen vraagt Paulus, na betoogd te hebben dat God ons heeft uitgekozen en het onschuldig over ons heeft uitgesproken: wie zal ons dan veroordelen? Christus is gestorven, meer nog, Hij is opgewekt uit de dood en zit nu aan de rechterhand van God. Hij bepleit onze zaak wel!

Wie zal ons veroordelen? De wereld oordeelt dat een christen niet zo is als hij behoort te wezen. En wij moeten dat met schaamte toegeven. De wet oordeelt dat een christen geen van Gods geboden echt gehouden heeft, en weer, wij moeten het hoofd buigen en het erkennen. De duivel oordeelt dat een christen om zijn zonden al lang in de hel had moeten zijn. En hoe droevig ook, wij moeten toegeven dat wij de eeuwige straf verdiend hebben.

Wacht echter even, wie zal ons veroordelen? Christus Jezus is gestorven, meer nog, Hij is opgewekt uit de dood. Hij neemt mijn plaats in aan het kruis. Hij draagt de straf voor mij. En Hij komt uit het graf als overwinnaar van de dood. En Hij bepleit mijn zaak bij God. Als er ooit een beschuldiging tegen mij wordt ingebracht voor de troon van God, dan heb ik de beste "attorney", de beste advocaat in de wereld. Hij bepleit mijn zaak, Hij kan zeggen: Ik stierf voor hem, ik stond voor hem op, opdat zijn zonden vergeven zouden worden, en hij het eeuwige leven zou erven. Opdat zijn zaligheid zeker zou zijn.

Wie zal ons veroordelen? de wereld? de wet? de duivel? Neen, niemand! De Here Jezus stond op uit het graf om daarmee te bewijzen dat Hij Zijn werk voor Zijn volk had volbracht. Trek dan met Pasen de registers maar open en zing het uit volle borst:

De Heer is waarlijk opgestaan,
Nu vangt het nieuwe leven aan!

J. Van Harmelen

UIT NEDERLAND

BELGISCHE PROTESTANTSE KERKEN NAAR EENWORDING

De belijdenis van het geloof is voor een kerk een blijvende opdracht. Zij is niet beperkt tot het opstellen van constitutie-artikelen en eindigt niet bij de eenwording. Dit schrijft de werkgroep "Geloofsverklaring van de contactcommissie van de Protestantse Kerk, de Hervormde Kerk en de Gereformeerde kerk van België in haar onlangs verschenen jaarverslag.

De contactcommissie werd jaren geleden in het leven geroepen om de eenwording van bovengenoemde 3 kerken in België voor te bereiden. Het jaarverslag over 1976 geeft een duidelijk beeld van de werkzaamheden die door de diverse werkgroepen zijn uitgevoerd en laat er geen twijfel over bestaan dat de eenwording in 1978, het jaar dat van de aanvang af als streefdatum is gesteld, gerealiseerd kan worden.

De door de contactcommissie voorgestelde naam voor de nieuwe kerk - Verenigde Protestantse Kerk van België - Eglise Protestante Unie de Belgique - werd door de synodes van de betreffende kerken unaniem aanvaard.

De contactcommissie besluit haar rapport met een uitdrukkelijke oproep aan de plaatselijke kerken nu reeds gestalte te geven aan de toekomstige eenwording door het opzetten van gezamenlijke

activiteiten en bevordering van onderlinge contacten. Pas wanneer men zich eendrachtig inzet voor het diaconaat, de evangelisatie, het jeugdwerk, enz., kan er werkelijk sprake zijn van een vernieuwde kerk, van die ene kudde, die niet alleen de ene Herder volgt, maar ook in eigen midden niemand als het zwarte schaap buitenstoot. (Kerkinformatie.)

VOORTAAN IN NEDERLAND ELK JAAR EEN BIJBELWEEK

'Een boek om te vieren', luidt het thema van de nieuwe Bijbelweek die voor het eerst zal worden gehouden van 16-22 oktober. Deze week is opgezet en wordt voorbereid door de RCOB, de Raad voor Contact en Overleg betreffende de Bijbel, waarin naast veertien kerken ook de bijbelorganisaties vertegenwoordigd zijn, zoals het Nederlands Bijbelgenootschap en de Katholieke Bijbelstichting. Deze week zal zowel door de protestantse gemeenten als door de rooms-katholieke en oud-katholieke parochies worden gevierd.

De RCOB dringt er bij de kerken op aan nu reeds voorbereidingen te treffen. Deze week zal voortaan ieder jaar in oktober worden gehouden. Het gaat er niet alleen om dat in de zondagse erediensten het thema zal worden behandeld, maar dat ook in de catechisaties, bijbelkringen,

gespreksgroepen en gemeente avonden over de waarde van de bijbel voor het dagelijks leven van de christenen zal worden gesproken. De RCOB vraagt de kerken waar mogelijk samen te overleggen wat zij in hun stad of dorp kunnen doen.

Voor deze eerste Bijbelweek heeft de theologisch-liturgische werkgroep van de RCOB gespreksmateriaal ontworpen. Uitgangspunt daarbij is Nehemia 8:1-13, de pericoop waarin verteld wordt hoe Nehemia de wet voorleest aan het volk Israël dat uit de Babylonische ballingschap is teruggekeerd. Met nadruk wordt, volgens nieuwere vertalingen, daarin gezegd dat de woorden worden 'vertaald en uitgelegd.' (Kerknieuws)

STUDIE OP UITZETTEN BEVER IN NEDERLAND

Een onderzoek zal moeten uitwijzen of het in Nederland mogelijk is bevers in natuurreervaten uit te zetten. Staatssecretaris Meyer antwoordt dit op vragen van het PvdA Kamerlid Laban, gebaseerd op een artikel in het tijdschrift voor natuurbehoud en milieu-beheer. Daarin werd gepleit voor het uitzetten van bevers in natte natuurreervaten in Nederland omdat daarmee in andere Europese landen gunstige ervaringen zijn opgedaan.

heen en weer

na het drama op golgotha
lopen twee mannen
zij gingen heen naar emmaus

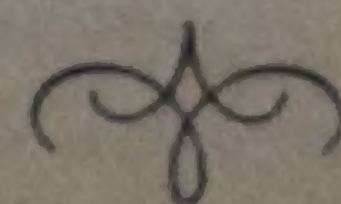
teleurgesteld en bedroefd
zij zagen het niet meer zitten
het was fini
zij konden er niet meer bij
zij gingen heen

brandende harten
geen linksen die je kunt missen
als kiespijn
zo zijn velen van de kerk heen
gegaan
misschien terecht
misschien niet

toch komt de dialoog
met de opgestane Heer
het flitst heen en weer
tussen oud en nieuw
tussen nu en morgen
moezen en de profeten
de Messias en het rijk

het rijk kreeg gestalte
in een doorboorde hand
die brood uitdeelt
moment van herkenning
van zuiverste liefde voor ons
het gesprek gaat door
met ons zelf
flitsen tussen het oude
en het nieuwe
het leven en de opgestane Heer
zij herkenden Hem

pasen
zij zagen het weer zitten
zij konden er weer bij
de toekomst is open
twee mannen lopen
weer heen naar Jeruzalem



Thomas Pinkhoff
Geref. Weekblad

DE KEUS VAN 'T SMALLE PAD²⁸

een vervolgverhaal door Gé Verhoog

"Hoogmoed komt voor de val," waarschuwt vader.

Maar moeder vraagt: "Hoe is het in werkelijkheid met ons nieuwe koor?"

"Prima," zegt Teunis. "Ik ben tenor, hoge tenor - ik speel niet maar ik zing het hoogste lied."

"Wie is dirigent?" vraagt Klaartje.

"De meester," bericht Teunis, "die kan letterlijk alles."

"Ik dacht dat jullie een dirigent van elders zochten? De meester heeft al genoeg te doen."

"Die sollicitanten waren te duur - we bestaan pas en op een wankel financieel basis."

"Goed-Gereformeerde eigenschap," ontdekt Henk, van zijn boeken opkijkend.

"Goed-Christelijke eigenschap," verbetert Teunis. "Dit koor is gemengd van kerk, vandaar de zanglust. Geld is punt twee."

"Ja, ja," knikt vader, mijn zoon kan het mooi versieren."

Het is een plots opgekomen plan van een aantal mensen: er moet nu eens een goed koor komen. Talloze pogingen zijn mislukt en omgekomen in een stamelend zingen bij een jammerend orgeltje, maar nu de meester de stok zwaait, kan het goed komen. "Het moet goed gaan," heeft de meester betoogd op de vergadering, twee weken geleden bij de oprichting. "Zoveel jonge zanglustige mensen - het kan."

"Ik zou ook wel lid willen worden," komt Klaartje wat aarzelend.

"Kom over en help ons," galmt Teunis, waarop Peter zegt: "Kan ik ook lid zijn?"

"Tuurlijk niet," Teunis lacht vergoelijkend naar zijn elfjarige broer. "Jij hoort op een kinderkoor."

Pats! Een boek vliegt naar Teunis hoofd, die juist op tijd bukt; het boek valt open tegen de wand.

"Peter!" valt vader driftig uit, "ben jij helemaal razend geworden?"

"We hebben geen razenden gebrek, hoor!" vult Teunis aan. "Voorts mag je niet met geleerdheid smijten."

"Jij mag niet tergen!" bliest Peter, die ook Bijbelvast is. Klaartje raapt het boek op en strijkt een blad glad.

"Wel boek is het?" vraagt vader, goed nijdig. "De gedichten van De Genestet - schaaam je, Peter, met zulke boeken te gooien!"

"Mag hij wel met Nietzsche gooien?" vraagt Teunis, maar vader houdt niet van die scherts.

"Men smijt niet, dat is gebrek aan zelfbeheersing," zegt hij stug.

"Die Petrus de Genestet," zegt Henk bedachtzaam, "dat was een goede dichter of rijmelaar of allebei, maar als mens kon hij goed twijfelen aan het geloof. De ene keer was het Fiat Voluntas en de andere keer was alles onverklaarbaar."

Meteen is Verbeek weer in het geestelijke. "Een waar mens," knikt hij, "twijfel en geloof - het gaat hand in hand."

"Dat ben ik niet met u eens," valt Klaartje moedig in. "Ik vind, dat we de

Bijbel kunnen geloven en dan krijgen we geen twijfel meer."

Met een meewarige blik ziet Verbeek zijn dochter aan. "Kind, waar praat je over? Je komt pas kijken."

"En toch wilt u me op belijdeniscatechisatie hebben," protesteert Klaartje.

"Je moet de weg gaan om tot geloofskeuze te komen," onderwijst Verbeek, "maar je bent nog te jong om te beseffen dat je niet kunt zeggen: ik geloof en twijfel niet."

"Ik geloof in de Here Jezus," klinkt plots het blijde stemmetje van Marijtje. "De juffrouw op school vertelt zo mooi! Ze zegt dat we allemaal schaapjes van de kudde zijn en de Here Jezus is de Herder." Sinds kort is Marijtje op school, het bevalt haar uitstekend, maar dat ze zo maar twee keer in een zin voluit 'Here Jezus' zegt - dat is men hier niet gewend. Die naam wordt steeds met vreeze en beving uitgesproken, maar ja - het is een kind.

"Ze zal later wel ondervinden dat het verre van gemakkelijk is, de naam des Heren aan te roepen," voorspelt vader.

"Ach man, laten we blij zijn, dat een kind als onze Marijtje zoon'n kinderlijk vertrouwen heeft," zegt moeder met iets als verontwaardiging in haar zachte stem. "Het staat toch geschreven, dat we moeten worden als de kinderkens? Die zullen ons voorgaan in het geloof."

Verbeek zwijgt. Dat doet hij wel meer om wille van de lieve vrede, maar wat moet hij vaak onzin aanhoren.

"Hoe is het met m'n tondeldoos?" vraagt hij Henk, "Heb je al weer linnen verbrand? Ik wil m'n tondeldoos altijd gereed hebben."

"Uw tinteldoos is in prima staat," plaagt Henk, en natuurlijk vat zijn vader

meteen vlam: "Verbaster geen woorden, zoon, daar houd ik niet van, onze taal is te mooi."

Er schiet hem iets te binnen: "Zeg vrouw, wat is het een genot, dat we nu elke zondag de psalmen kunnen zingen in de kerk. Wat is onze taal toch prachtig en rijk van inhoud."

Als altijd verbaast het moeder, dat haar man zoveel inzicht heeft in muziek en taal - is het een wonder, dat haar zonen begaafd zijn? Ze past echter wel op dit te uiten - ze kan het antwoord van haar man dicteren: "Zondige hoogmoed en hoogmoed komt voor de val."

"Ja," zegt ze kalm, "de zondagen zijn rijker geworden sinds we naar de Gereformeerde Kerk zijn."

"Weet u hoe we genoemd worden?" vraagt Peter, "De fijnen!"

"Hindert niets," zegt vader, "dit dorp heeft nu eenmaal de gewoonte iedereen bijnamen te geven - denk er aan, dat ik het niet van jullie wens te horen dat je anderen bijnamen geeft. Bovendien kan je beter de fijnen genoemd worden dan de groven of de dronkeman."

"Nu ziet vader alles weer van de zonzijde," ontdekt Teunis, het enfant terrible. "U bent wel een vat vol tegenstrijdigheden, zoals Bilderdijs het liefdelijke te noemen."

"Je moet niet zo pronken met je kennis, Teunis," bestraft vader, "ootmoed en nederigheid, mijn zoon."

Er schiet moeder iets te binnen. "Morgenavond weer catechisatie, is het niet?"

"Ja," knikt Teunis, "de maandagavond catechisatie voor jongelieden van twaalf tot zestien jaar, berucht door het vele katekwaad."

"Denk eraan, dat jullie vijf minuten voor de begintijd weggaan van huis," bepaalt vader, "dan hebben jullie geen tijd voor katekwaad."

VAN DOMINEES & GEMEENTEN

door John de Haas

TOEN EN NU: Acta en notulen

Zoals we allen weten, worden van elke vergadering, die we bijwonen notulen gemaakt. Dat geldt van een jongelings- of meisjesvereniging, knapschool- of geitenfokvereniging: notulen moeten er zijn, want je moet toch later kunnen nagaan wat er op een bepaalde avond is verhandeld en besloten! Ook op kerkeraadsvergaderingen worden notulen gemaakt. Op een volgende vergadering worden ze vervolgens gelezen en na dank te hebben gebracht aan de scriba voor het maken en lezen, goedgekeurd en vastgesteld. En dan staan ze in het notulenboek en worden vergeeten. Een heel enkele maal moet je er nog iets van weten, maar hoe verder je van de avond af komt te staan toen die vergadering werd gehouden hoe minder kans er is dat ze nog eens zullen worden nagekeken of gelezen.

Als gezegd: ook op kerkeraadsvergaderingen worden notulen gemaakt. Op meerdere vergaderingen zijn er geen notulen, bv. op Classes en Synodes, maar Acta of Handelingen. Het verschil tussen notulen en acta zit hierin, dat de laatste worden vastgesteld aan het einde van de vergadering of zitting, omdat op een volgende vergadering wellicht de helft of meer van diegenen, die er de vorige maal als afgevaardigden waren, niet aanwezig zijn en hoe moet dan worden vastgesteld dat zij juist zijn?

Er zijn dus steeds - ik spreek nu verder van kerkelijke vergaderingen - acta of notulen. Beide kunnen sappig zijn of humoristisch, ze kunnen ook dor en droog wezen, en ze zijn vaak meer het laatste dan het eerste. En toch is het goed dat ze er zijn. Want heel veel wat betrekking heeft op de geschiedenis der Kerk kun je aflezen uit acta en notulen.

Op de tijd dat ze werden geschreven, wordt dat niet zo beseft. Menige scriba zal wel hebben zitten zuchten boven zijn notulenboek, en zich hebben afgevraagd "Waar is al dat geschrijf nu eigenlijk goed voor?" Maar als je je wilt verdiepen in de kerkgeschiedenis - en heus, dat is een geweldige interessante bezigheid - dan zie je de waarde van die notulen en die acta heel duidelijk.

Onlangs kreeg ik inzage in het Notulenboek van de eerste Classisvergaderingen van wat nu is de Christian Reformed Church of America. Het origineel van dit boek is in 1934 in stencil vermenigvuldigd en gepubliceerd en het is buitengewoon interessant dit te lezen. Aan dingen, waarover wij ons hoofd niet meer breken, wordt vergadering na vergadering aan gewijd. De moeilijkheden, die emigratie naar een vreemd land mee-

brengen en waarvan de ouderen onder ons, die zo'n 25 jaar geleden naar Canada zijn gekomen, ook nog wel enige ervaring hebben gehad, komen in die notulen weer levensgroot op je af.

Zoals bekend is de Chr. Ref. Church in maart 1857 ontstaan doordat twee predikanten, H. G. Klijn te Grand Rapids en K. van den Bosch te Noordeeloos met enkele gemeenten zich afscheidten van de Dutch Reformed Church, waartoe zij tot die tijd hadden behoord. Het moet voor ds. Van den Bosch wel een grote teleurstelling zijn geweest, dat ds. Klijn reeds na enkele maanden tot de Dutch Reformed Church terugkeerde, en ook, dat geen van de andere Hollandse emigranten-dominees: Van Raalte, Van der Meulen, Bolks en anderen, hem niet zijn gevolgd. Daardoor was hij de enige predikant van zijn kerkengroep en gedurende niet minder dan zes jaar zou hij dit blijven. Toen pas kwam de tweede, beroepen uit Nederland, in de persoon van W. H. van Leeuwen.

Van den Bosch was een man van grote wilskracht en taale volharding, maar was tevens driftig van aard en had een onbezadigd karakter. Uit de notulen blijkt dat laatste telkens. Zo was er op de vergadering van juni 1859 een klacht van een gemeentelid, een zekere Diepenhorst, dat dominee planken uit het kerkgebouw had gehaald om die in zijn eigen huis te gebruiken. Deze echter zegt dat hij die planken nodig had om zitplaatsen te maken, daar de kerkdienst bij hem thuis zou worden gehouden. (Het is niet duidelijk waarom deze niet in de kerk plaats vond). Even later lezen we dat dominee op zijn beurt Diepenhorst er van beschuldigt dat deze hout uit het kerkgebouw heeft gehaald maar dat was, volgens Diepenhorst, om er doodkisten van te maken(!) en hij meende dat dit mocht, omdat een der kerkeraadsleden er van wist. Hierover was Van den Bosch blijkbaar reeds onstemd en als er dan de volgende dag door de Classis wordt uitgesproken dat de kerkeraad van Noordeeloos voorbarig is geweest in het uitoefenen van de tucht, dan deelt dominee mee, dat hij op "kerkelijk terrein niet verder kan gaan" en verlaat de vergadering. Doch in oktober is de twist weer bijgelegd en is dominee weer op de Classis.

In 1866 is er weer grote onenigheid op de Classis. Luister maar: ik citeer uit de notulen:

"Art. 23. Is in behandeling genomen eene hooggaande twistzaak tusschen de Leeraar te Noordeeloos en zijne ouderling en beide diakenen. De diakenen die hunne gemeenschap met de Leeraar hadden

opgezegd en voor hunne posten bedankt, worden binnen geroepen.

Art. 24. Ds. Van de Bosch doet eerst verslag van de zaak die hoofdzakelijk is voortgekomen uit het kopen van land door Diepenhorst en Anne van den Bosch, waarmede de Leeraar en zijne Kinderen betrokken waren als compagnie, waaruit alle ellenden zijn voortgevloeid. Ook Diepenhorst verhaalt de zaak en de diakenen geven getuigenis, en het oordeel der vergadering is, dat Ds. Van den Bosch in beginsel oorzaak is van de ellende, zich grootelijke bezondigd heeft, en schuld moet belijden. Ook Diepenhorst heeft gezondigd en moet schuld bekennen daarvan, dat ze ook beide doen. Ds. Van den Bosch wordt ook opgelegd de volgende zondag dit voor de gemeente te belijden en de diakenen worden weder hersteld."

Uit deze gebeurtenissen blijkt, dat het maar beter is als dominees niet in de "business" gaan, daar komt alleen maar narigheid van.

Er werden, ook door Ds. Van den Bosch, wel eens vreemde conclusies getrokken. Op de Classis van 28 juni 1865 brengt hij bezwaar in tegen iemand, die gekozen is tot ouderling. Deze broeder had zijn farm verkocht aan zijn jongste zoon tegen een veel te lage prijs, en dat zonder medeweten van de andere kinderen. Wij zouden zeggen: "Dat moet die broeder zelf weten! Als hij dat wil doen, laat hem zijn gang gaan!" Maar niet alzo Ds. Van den Bosch. Zijn conclusie is: "Uit deze handelwijze blijkt, dat deze broeder zijn huis niet weet te regeren. Hij kan dit dus ook niet in het Huis Gods doen. De bevestiging gaat echter door doch op de volgende classis wordt gerapporteerd dat de broeder heeft beloofd "familieraad te beleggen en die zaken uit de weg te ruimen."

Het moet echter worden gezegd: Ds. Van den Bosch had een hard en zwaar leven. Als een van onze predikanten een vacature beurt moet vervullen, dan stapt hij in zijn auto en rijdt er even heen. Maar als Van de Bosch dat moest doen, dan ging de reis meestal per ossewagen en dan moest hij vaak spade en bijl gebruiken om zich een doortocht te banen. Zijn salaris was niet toereikend voor zich en zijn gezin, en daarom moest hij wel enige dagen per week op het land of in het bos werken. Op de classis van februari 1859 komt er een voorstel ter tafel, om hem te verzoeken "zich meer aan de dienst der Kerk te willen geven". Dominee "brengt zijn bezwaar in wegens zijn inkomen. Wegens de schaarsheid van geld is tot geen

besluit gekomen alsdat Grand Rapids een maandelijks collecte zou doen om aldaar dan dominee uit te betalen." Er was zo weinig geld beschikbaar, dat in 1864 nog steeds 200 dollar moest worden betaald voor zijn overtocht van Nederland naar Amerika, en

die lag toen toch al acht jaar achter hem.

Een ander heet hangijzer op verschillende classisvergaderingen is ook geweest of een lid der Kerk zijn huis mocht verzekeren tegen brand. Daarover echter een volgende keer.

Super kracht radio naar China

Nog geen maand na de dood van Voorzitter Mao Tze-Tung, "De Grote Stuurman" veranderde het grote schip China reeds z'n koers. De snelheid van de verandering is enigszins een verrassing daar, zoals de Chinese traditionalist zou zeggen: "de beenderen van de overledene nog niet koud zijn."

Als Christen moeten wij bidden voor het Chinese volk dat zij een vreedzaam leven mogen hebben, en een leven met een zekere mate van persoonlijke vrijheid, want zij zijn ook Gods schepselen. Wij moeten ook bidden om hun zaligheid, want zij zijn ook Gods beelddraggers, en omdat Christus de Zaligmaker der wereld is.

Om het Grote Nieuws te brengen aan dit gebied met meer dan 40 miljoen mensen, begon het Back to God Hour in juli een wekelijkse Cantoneze uitzending vanuit de Vila Verda zender in Macao. Volgens onze vertegenwoordiger Carl Chan, die juist terugkeerde uit Hong Kong, waar hij op familiebezoek was, zijn de Vila Verda programma's zeer populair in Hong Kong en de uitzendingen kunnen duidelijk gehoord worden.

Onze dagelijkse (maandag-zaterdag) uitzending van Mandarin en Cantoneze programma's van de christelijke zender DWFR in de Philippijnen richt zich voortdurend tot Zuid China.

Alles tesamen worden Back to God Hour programma's dertig keer per week gehoord door negen verschillende zenders, waarvan drie 250.000 watt zenders zijn. Ze bereiken het gehele land China - gelijk aan de oppervlakte van de U.S.A. en bereiken bovendien San Francisco, Vancouver en Zuid Oost Afrika.

Ofschoon het bijna onmogelijk is brieven te ontvangen van luisteraars in China zelf, ontvangen wij brieven van luisteraars in Zuid Oost Azie, van zulke landen als Burma, Hong Kong, Korea, Indonesie Maleisie en natuurlijk van luisteraars in Noord Amerika.

Samen met al onze steunende kerken en individuele christenen zaaien wij het zaad, maar wachten op de Here voor het geven van wasdom. Eens zullen wij misschien verrast worden te weten hoeveel Chinese mensen ingebracht zijn in Gods Koninkrijk van genade en gerechtigheid door uw steun en onze dienst. (de 'Wachter')

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The
old
man
I passed

The night was dark and cold and I
Ran fast behind a frosty sigh
of clouded mist, my breath came
quick,
As if my breathing was some trick.
I stamped my feet, it was so cold,
You leaned upon the house-edge, old,
An old, old man, your cheeks sucked in
Quite hollow where your teeth had
been.
For my ten steps you had but one,
And haltingly you shuffled on,
Without a look at passersby.
If someone stared, then it was I,
For in a moment I could see,
My father walking without me.
And I could see a woman wait,
Lifting the latchkey off some gate
And smile at you, and I could hear
The welcome shouts of children near.
And yet again I saw you go
Towards an empty room. The snow
Fell on your back; I turned my head,
And thought of other things instead.

Christine Farenhorst Praamsma

When
Morning
comes

Morning comes and morning goes,
flowers open, flowers close.
As season change the scenery,
and weave through life a tapestry
of history. The cycles of time
step to some strange rhythm and rhyme.
There'll be a day when the trumpet blows,
When Morning comes, and mourning goes.
Time will then no longer be.
Its absence is eternity.

by Tina G. Buma

Worship is a wholesome spiritual exercise which involves the total person. I am sure that any minister plans his services aiming at that kind of involvement. Campus ministers are no exception. They may have some advantage as campus worship services usually are somewhat more flexible.

Tina's poem is the reflection on our present series of services on campus entitled: "Pictures from the future" dealing with the last book of the Bible, Christ's revelation to John. Tina heard the seven trumpets blowing.

Just a little hint for reading: notice "morning-mourning" and "history-eternity".

Thank you, Tina.

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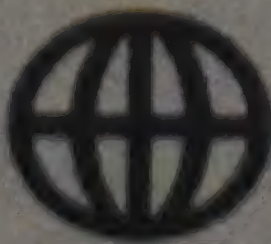
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Notes of Thanks

We wish to thank everyone for their expression of sympathy shown to us through floral tributes, donations to the Cancer Society, cards and letters and prayers during our recent bereavement.
Cor Van Soelen and family, Wellandport, Ont.

Births

BENJAMINS: Bernie and Wilma thank God for His gift, a healthy daughter, MELANIE JOY, 7 lbs.4 oz. Born on March 12, 1977. First grandchild for Mr. & Mrs. John Wynia and Mr. & Mrs. Jake Benjamins. First great grandchild for Mr. & Mrs. J. Verkerk of St. Catharines and Mrs. Benjamins-Tiems and Mr. & Mrs. J. Baas of the Netherlands.

GELEYNSE: Bart and Joyce announce with great joy and thankfulness to God, the birth of their third child, a son: BARTEL, born on March 12, 1977. A little brother for Lucas and Emily Alison. Third grandchild for Rev. & Mrs. M. D. Geleyne and fourth grandchild for Rev. & Mrs. D. C. Los.
2158 Prescott Hwy., Ottawa, Ont.

HUIZINGA: Gilbert and Helen are thankful to God, the Creator and Giver of life, for the safe arrival of their third precious son, GREGORY GREGORY MATTHEW, born on March 23, 1977. Happy brothers are Kenny and Steven. 4th grandchild for Mr. & Mrs. H. Schuilenberg of Collingwood, Ont., 14th grandchild for Mr. & Mrs. E. Huizinga of Brampton, Ont. R.R.#3, Stayner, Ont. L0M 1S0

NUSSELDER: God brought more happiness to our home by entrusting to us our second daughter. We are naming her
KAREEN ERIKA. Wim and Hilda Nusselder, nee Kuizenga. A sister for Kristen. Born March 20, 1977.

SLOFSTRA: To the Creator of Life we give thanks for the birth of our fourth child MELANIE JACQUELINE, born on her mother's birthday March 21, 1977. A sister for Marcel, Ruthanne and Gregory. Thankful parents are William and Ann Slofstra, nee Plantinga, 64 Kensington Ave., Brantford, Ont.

VAN TUYL: With thanks to our heavenly Father, the Giver of life, we announce the birth of our second child BERNICE ERIN on Wednesday, March 16, 1977. Grateful parents are Harry & Beatrix Van Tuyl, Wellandport, Ont. Proud grandparents are Mrs. S. Prinsen of St. Catharines and Mr. & Mrs. H. Van Tuyl of Wellandport.

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Marriages

LONGFIELD-VAN SOELEN. Mr. & Mrs. Earl G. Longfield of Thamesford, Ont. are pleased to announce the forthcoming marriage of their daughter, NANCY DENISE to MR. WILLIAM VAN SOELEN, son of Mr. & Mrs. Sjenkus A. Van Soelen, St. Catharines, Ont. The wedding ceremony will take place, the Lord willing, on Saturday April 30, 1977 at 3 p.m. in St. John's Anglican Church, Thamesford, Ont. Rev. Claud Root and Rev. Jacob Kuntz officiating. Future address: 50 Ziraldo Road, St. Catharines, Ont. L2N 6S9

SCHIPPERS-KUIPERY: Mr. & Mrs. Klaas Schippers and Mr. & Mrs. John Kuipery are happy to announce the forthcoming marriage of their children ARLENE and DICK d.v.on Saturday April 16, 1977 at 4 o'clock at the Maranatha Christian Reformed Church, Scott St., St. Catharines, Ont. Rev. J. Kuntz officiating. Future address: 40 Dunblane Ave., St. Catharines.

Anniversaries

Klazienaveen Edmonton
1952 1977
On April 29, 1977, the Lord willing, we hope to celebrate with our parents

ALLAN BORST
and
ALICE BORST nee Kuipers
their 25th wedding anniversary.
For His merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise the Lord. Psalm 117:2
We pray that the Lord will guide and bless them in the years to come.
Their thankful children:
Henk & Phyllis (engaged)
Jerry & Audrey (girlfriend)
Jeannette
Home address: 9602-157th St., Edmonton, Alta. T5P 2T2

Joure 1932 Belmont 1977
With joy and gratitude to our heavenly Father we hope to celebrate, the Lord willing, on April 22, 1977, the 45th wedding anniversary of our beloved parents and grandparents

PETER WESTERTERP
and
THEA WESTERTERP
nee Vriesema
Their grateful children and grandchildren:
Scarborough - Dick & June Westerterp
Belmont - John & Cynthia Westerterp
Springfield - Bon & Ann DeKraker
Thamesville - Ben & Pat Westerterp
Tillsonburg - John & Agnes DeGroot
Woodstock - Louis & Bertha Barnes
Camlachie - Thea Westerterp
Belmont - Peter Westerterp
and 15 grandchildren
Open house at the Aylmer Chr. Ref. Church Hall on April 22nd, from 8-11 p.m. Best wishes only, please.
Home address: R.R.#1, Belmont, Ont., N0L 1B0

On April 1, 1977 we hope to celebrate with our parents

HENRY KERKHOF
and
MINA KERKHOF
nee Ganzeveld
their 25th wedding anniversary.
We hope that God will bless them and keep them together for many more years.
Peter (deceased)
Trudy (deceased)
Tony (deceased)
Jacky
Raymond
Ronny
Darren

Anniversaries

Zevenhuizen Strathroy
1937 1977
With joy and gratitude to God we celebrate on March 26, 1977 with our parents and grandparents

BONNE and JOHANNA LINKER
nee Pyl
the occasion of their 40th wedding anniversary. We trust that God will yet spare and guide them.
Their grateful and loving children:
Mt. Brydges, Ont. - Jim & Dinie
Van Brenk: Terry, Rosanna,
Ronald, Benny, Debbie, Martin
Jamie.
Strathroy, Ont. - Albert & Martha
Tamming: Bonnie, John, Joanne,
Gary, David
Klaas & Nancy Linker: Benny,
Ken, David, Kathy Lynn
London, Ont. - John & Helen Olthoff
185 Front St., Strathroy, Ont.

Anna Paulowna (N.H.) Woodstock
1937 1977
"Trust in the Lord, and do good; So you will dwell in the land, and enjoy security." Psalm 37:3
On April 15, 1977 D.V. we hope to celebrate with our parents and grandparents their 40th wedding anniversary.

CORNELIS and JACOBA KONING
nee Wisse

As children we pray and hope that God's blessing will continue to guide and uphold them in the years to come.
Happy Anniversary, Dad and Mom!
Trientje & Gerrit Kilgenberg
and grandchildren
Open house from 2-4 p.m. at home and from 8-10 p.m. in the Chr. Ref. Church Hall, Norwich Ave. Home address: R.R.#4, Woodstock, Ont.

Dreisum Bowmanville
Edna, Nellie, Tonya, Sharon, Yvonne and Tom would like to announce the 25th wedding anniversary of their parents

MR. & MRS. PETER FEDDEMA
We would like to invite all friends and relatives to celebrate with us on April 8, 1977 in the Knox Christian School auditorium in Bowmanville, Ont. at 7:30 p.m.
"In all your ways acknowledge Him, and He will make your path straight." Prov. 3:6

On April 14, 1977 the Lord willing, we hope to celebrate the 50th wedding anniversary of our parents and grandparents

HANS DRAAISTRA
and
MARIA DRAAISTRA
nee Bosma

We thank the Lord for their health and God's blessing throughout the years shared together. We pray that the Lord may grant them His nearness and blessings throughout the future years.
Their thankful children:
Trenton - Mike & Evelyn Draaistra
Beamsville - Amy & Marinus Uitbeyerse
Grimbyse - Gert & Hinkel Draaistra
Trenton - Thomas & Grace Draaistra
St. Catharines - Hinkel & Melvin Lautenbach
Brighton - Andrew & Mary Draaistra
Ameliasburgh - Nellie & Wayne Smit
Bloomfield - Helen & Herman Kempers
Kingston - Sandra & Gary Kempenaar
Alice & Bob Pickell
Oshawa - Mary & Barry McMurter
and 42 grandchildren
Open house on Saturday April 16, 1977 at the Ebenezer Chr. Ref. Church, Trenton, Ont., from 3-5 p.m. Home address: Carrying Place, Ont.

Anniversaries

On April 6, 1977, with thankfulness to the Lord, we hope to celebrate the 25th wedding anniversary of our parents

HARM and ROELY DEVRIES
nee Moesker
Bob & Trudy: Melissa
Marv & Peggy
Harry & Mary
Joyce
(Nero)
Dunnville, Ont.

The Lord willing, we will live and celebrate with our parents and grandparents

BEN BRUINSMA
and
ANN BRUINSMA
nee Venema
their 40th wedding anniversary on April 26, 1977. We thank the Lord for bringing them and us to this day.
Edmonton, Alta. - Rita & Morris
Den Otter: Ron, Gordon, Jim,
Sharon, David, Anita
Corrie & Tony Vanden Berg:
Anthony, Benjamin, Daniel
Jane & Len Den Braber: Linda,
Marianne, Lenard
Surrey, B.C. - Bob & Louisa
Bruinsma: Ann
11220 - 78 Street, Edmonton, Alta.

Haarlem Malton
1952 1977
On April 16, 1977 our beloved parents

FOLKERT HELMUS
and
CORY HELMUS nee Lynzaad
hope to celebrate their 25th wedding anniversary.
Their grateful children:
Ed & Sharon Helmus
Ingrid & Bruce Campbell:
Nathan John (grandson)
Ron Helmus
Ralph Helmus
Fred Helmus
Open house will be held at home on Saturday April 16 from 3-5 p.m.
Address: 7609 Darcel Ave., Malton, Ont. L4T 2Y2

Obituaries

At Toronto on Monday March 21, 1977 in the early evening, after a lengthy illness called Home

MARTEN MOL Sr.
dearly beloved husband of Aleida Mol (Brands).
Dear father of:
John, Jake, Nancy (Mrs. P. Cahais) and Marten Alex.
Father-in-law of: Maureen, Martha, Anne, Peter
Lovingly remembered by his 9 grandchildren and Oma Brands, family Brands and Wonder.
In Holland 9 brothers and sisters.
Last home in Holland: Bussum.
Psalm 23, Deut. 31:1-8:
"De Heer is mijn Herder"

The Lord giveth and the Lord taketh away, blessed be the name of the Lord.
It pleased the Lord to take to His eternal Home, on March 16, 1977, after a lengthy illness our dear Granddaughter, niece and cousin

TENA VAN NIEJENHUIS
at the age of nearly 18
Bowmanville - Mrs. K. Talsma
Hampton - Harm & Tettje Prins
Atwood - Barend & Sjoukje Spek
Harley - Jerry & Grace Talsma
Petrolia - Tiemen & Ann Korvenmaker
Bowmanville - Bill & Sarah Feddema
Lakeport - Harmen & Carol Talsma
Bowmanville - Fred & Helen Westerman
Oshawa - Bill & Mary Berentschot
Pickering - John & Laura Heeringa
Orono - John & Gladys Vander Heiden
and cousins

Anniversaries

Lacombe 1937 Matsqui 1977
On May 9, 1977, the Lord willing, we hope to celebrate the 40th wedding anniversary of our parents and grandparents

BOB and TINA BRANDSMA
nee Prins
We praise God for all His manifold blessings given to them during the years of their marriage and pray for His continued guidance.
"Congratulations, Dad and Mom!" with love from you thankful children and grandchildren:
Abbotsford - Simon & Lucy Hoogendoorn: Donald, Bonita, Roger
George & Mary Brandsma:
Kathleen and Keith
Lynden, Wash. - Ed & Aileen Brandsma: Duane, Cheryl & Karen
Abbotsford - Pete & Alice Brandsma: Steven, Paul, Timothy
Richard & Diane Brandsma
Bob & Gloria Brandsma: Mark, Bryan
Dirk & Marjorie Vander Horst: Maureen
Matsqui - Norm & Estherina Brandsma: James
Fred & Margaret Brandsma: Rosalee
Best wishes only, please - between the hours of 3 and 5 on May 9, 1977 in the first Chr. Ref. Church Hall, McCallum Rd., Abbotsford, B.C.

Obituaries

On March 16, 1977, after a lengthy illness, the Lord took unto Himself our dear daughter and sister

TENA VAN NIEJENHUIS
in her 18th year.
2 Corinthians 12:9a "My grace is sufficient for thee."
Daughter of:
John & Grace van Niejenhuis
Sister of:
John, Louise, Clarence, Grace, Sylvia, Annette, William, David, Gerald, Harold Henry
R.R.1, Orono, Ont. L0B 1M0
Tena entrusted her life to God's guiding care. Her request was that the song "Higher Hands are Leading Me" be sung at her funeral. We would like to share the third verse of this song with you.
There's a great eternal purpose
In the life of ev'ry one,
And some day we'll know its meaning

When our days on earth are done.
Chorus:
Higher hands are leading me,
Higher hands are leading me;
I am not alone I know,
as I walk this world below,
For higher hands are leading me,
Yes, higher hands are leading me.

Geheel bereid om naar haar Heer en Heiland te gaan, nam God tot Zich Zijn kind, onze lieve moeder, groot- en overgrootmoeder,

JACOBA MARIA OMVLEE-
Bekhuis
op de leeftijd van 91 jaar, sinds 1928 weduwe van J. Omvlee.
Jezus, Uw verzoend sterven was het rustpunt van haar hart.
Victoria, B.C. - J. Van Mulligen-
Omvlee
H. Van Mulligen
Emmen, Holl. - H. H. Omvlee
D. Omvlee-Zondag
Assen, Holl. - S. L. Janssen-Omvlee
J. Janssen
Emmen, Holl. - J. Omvlee
A. Omvlee-Wolters
A. Omvlee
K. Omvlee-Stukje
J. Omvlee
M. Omvlee-Doornbos
Nw. Weerdinge, Holl. - J. M. Dijkstra
Omvlee
H. Dijkstra
Emmen, Holl. - A. Omvlee
M. Omvlee-Rademakers
48 kleinkinderen en 35 achterkleinkinderen
Emmen, Holland, 19 Maart 1977.

Help Wanted

Personnel secretary

Christian Reformed World Missions is inviting applications for the position of Personnel Secretary. Requirements: Broad background in CRC mission activities, preferably with mission field experience; demonstrated administrative skills; and the ability to meet people easily and graciously.

Address inquiries to the Executive Secretary, Christian Reformed World Missions, 2850 Kalamazoo Ave., S.E. Grand Rapids, Mich. 49508

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dat mijn huis in de country wil schoon houden en de tuin wil bijhouden. In ruil daarvoor is er een 2 slaapk.bungalow met rec.room beschikbaar. Ideaal voor mensen die graag buiten willen wonen en een eigen tuin en kippen willen hebben. Salaris nader overeen te komen. Brieven met referenties te sturen aan Calvinist Contact, no. 4165, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

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a Conference Center of the Reformed Church in America, Ontario Classis, requires for its summer camping program during July and August a

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Greenhouse Business for sale in Alberta. 20250 sq.ft. under glass. 7 empty lots, equipment included. Double garage. 3 bedroom, 7 year old bungalow, 1380 sq.ft., extra bedroom in basement. Broadloom throughout. Please write to: Box #4168, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Help Wanted

Student to work on dairy farm May to September. Experience with milking and machinery preferred. Room and board included in weekly wages. B.Doornbos, R.R.1, Keene, Ont. Tel.705-295-6664.

I'm a fifty year old dairy farmer in the Niagara Peninsula and I'm looking for a housekeeper. For information write to Box #4170, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

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Applications that include a complete resume, salary expectation, date applicant is available and three references should be received before May 1, 1977 and sent to:

Dr.Sidney De Waal, Dean
The King's College
Box 7 - Sub 11
University of Alberta
Edmonton, Alberta
T6G 2E0

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Answer

ACROSS

- 1. Agreement
- 5. One's dwelling
- 9. Mountain nymph
- 11. First-rate (slang)
- 12. Half diameters
- 13. Arab chieftain (var.)
- 14. Bottoms of ships
- 15. Sets at an angle
- 16. Disdain
- 18. Sheep's cry
- 21. Soon
- 25. Tanker
- 27. A U. S. President
- 28. Georgia's capital
- 30. Pasha of Tunis
- 31. Sting
- 33. List of candidates
- 36. Governor Loveless, e.g.
- 40. Made of flax
- 41. Conscious
- 42. Wide-awake
- 43. Purposive
- 44. A chessman
- 45. Fume

DOWN

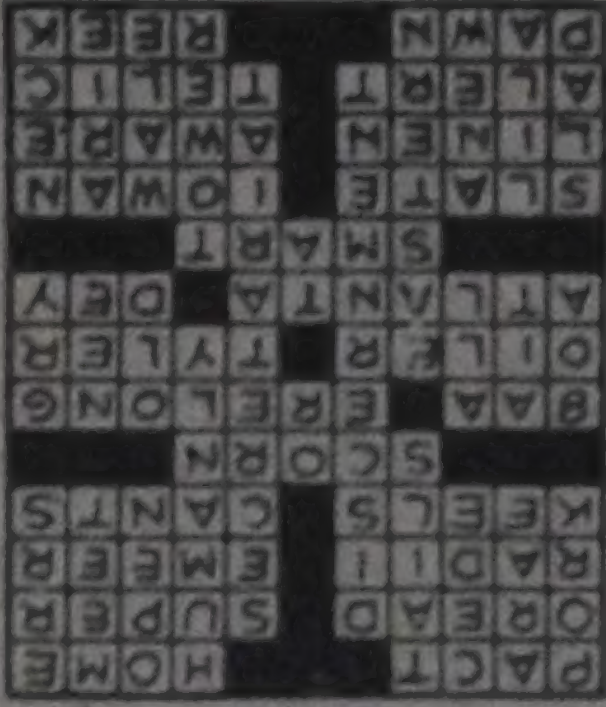
- 1. Flesh of swine
- 2. Genitive of Ara

3. Give over

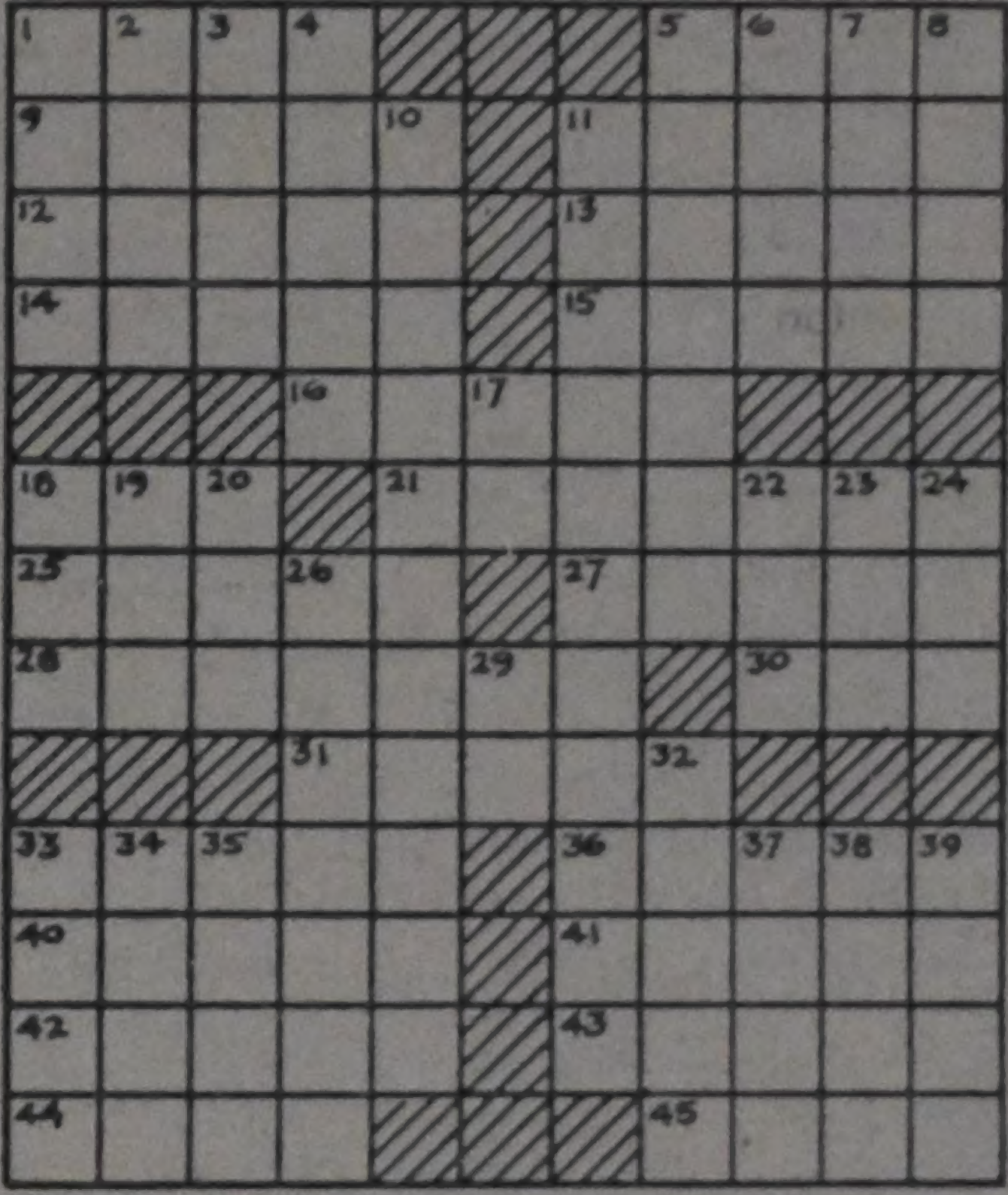
- 4. Heads or —
- 5. After manner of men
- 6. Not shut
- 7. Encounter
- 8. Blunders
- 10. Perception
- 11. Secretary's department
- 17. Conjunction
- 18. Large snake
- 19. River isle
- 20. Entire
- 22. Aged
- 23. Born

24. One tenth of a line (obs.)

- 26. The Great
- 28. Tantalum (sym.)
- 32. — of London
- 33. Strike
- 34. Miss Lee, actress



- 35. Afresh
- 37. Skin mark
- 38. Biblical name
- 39. Part of the body



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Our supply of books for soliciting new subscribers has run out. We are therefore no longer sending out Bonus Books.

Things We've Read

Conflict in Northern Ireland

Corrymeela: Hill of Harmony in Northern Ireland by Alf McCreary. Publ. Hawthorn Books Inc., New York, U.S.A.

Reviewed by Rita Otten

Is there a solution for the bitter conflict in Northern Ireland? Is that conflict really based on religious differences between Protestants and Roman Catholics? How much do historically grown conditions and relationships determine what side people are on in this struggle? Does the Women's Peace Movement have a chance to bridge this gap at least a little?

All kinds of questions in connection with the civil war in Northern Ireland are answered, at least to some extent, in the book we read for you. It comes to the conclusion that the Christian faith will have to start to function again in

churches that have traditionally identified themselves with political and social groups.

The Roman Catholic Church wields enormous power over its members. The political institutions of the Roman Catholic community build on strong church approval. Being Irish is being Catholic, so faith and political persuasion blend together and blur so much as to be impossible to separate in the mind of the people.

By contrast, the Protestant churches of Northern Ireland are weak. They would be very vulnerable if they were not protected by the political institutions. The school system (Protestant) is designed to provide children with a strong Ulster Protestant identity. Young children on both sides know from early youth who the enemy is.

Since political power is in Protestant hands, the Catholics have "been kept in their

place" for many generations, without a chance to change the system. Everyone knows the next person's religion, because that determines what education he has received, his background and political position and makes it unnecessary to ask any more questions.

Since the dividing line is so violently marked, both churches have failed to see their task. If the Gospel in Northern Ireland is not brought powerfully enough to reach individual people, how can the church (of either description) carry out a task in influencing society?

Here's where the Corrymeela Movement comes in. It is a small group that grew during the years of activity, trying to make Christ relevant to daily life. Not only "faith" as limited to church on Sunday but also faith at work among people on Monday and every other day of the week. Faith that would go back to the core of Christ's work in the reconciliation of God and sinners, but also showing the healing influence of that faith on the

relationships of people in society.

The group bought a small estate with buildings that needed fixing up badly. Volunteer labor took care of that, and Corrymeela was ready to receive its first guests. People who had lost loved ones in the relentless shooting in their neighbourhoods. People filled with a hatred so great that there was no thought of anything else left. People who just did not care if they lived another day or not.

And gently the love of Christ was shown by the Corrymeela staff, and wounded hearts started to heal.

The book contains a number of testimonies by people whose lives were changed. Going back to their own community, they try to get people together to talk. They set up youth programs so young people from both sides can get to know each other, and possibly be able to break away from the self-imposed isolation of both groups. Hatred has to make way for recognition, violence has to be replaced by neigh-

bourhood reconstruction programs.

The group is small, but is gaining recognition. Its statement of belief is simple: "We believe in God as revealed in Jesus Christ and in the continuing work of the Holy Spirit. We are called together as a community to be an instrument of God's peace, to serve our society and to share in the life of the Church."

The people involved try to live this confession in their war-torn country. The message of the Gospel draws people together in bringing forgiveness and reconciliation.

Maybe we were not aware of this movement. And because violence in Northern Ireland has been going on for many years now, we skip the newspaper items dealing with it.

Now we know that brothers and sisters in Christ are working there to overcome hatred. Will they succeed?

It is not for us to say. The only important thing is that these Christians have followed Christ's command.

GETTING THERE

A short story by Peter Slofstra

It hovered above the horizon, a beckoning ember of glowing promise. I extended my hand at arm's length and easily placed two finger-widths between the farthest reaches of land and the copper sun. "Ought to make it before sundown," I murmured to myself after making a quick mental calculation.

I felt good. Great! Never better! I was 17; I had wheels; and, after months of begging, I finally have parental permission to take off for a weekend to visit Steve, my oldest brother. Would he be surprised! "Dan," I could hear him saying. "What in the world are you doing here in Regina? Good grief. I can't remember you ever being out of Swift Current before. Least not since you were a kid." And I'd smile and say: "Well, you know how it is, big bro'. When a guy comes of age he's got to strike out on his own now and then."

To my left and to my right vast fields shone like fool's gold, the swaying wheat beginning to bend with the weight of the ripening grain. The unlimited spaciousness of the land in every direction liberated the adventurer within me. No coureur du bois had ever felt so free. The Trans Canada Highway stretched out before me and reached for the sinking sun, already now a mere finger-width away from making its first caressing contact with the earth. Occasional road signs flashed by me, unread.

I rummaged through the box of tapes beside me on the seat, found the recording I wanted to hear, and pushed it into the tape-player. The sound of Gordon Lightfoot flooded the inside of the car. I hummed along and picked up the refrain:

"Carefree highway,
Let me slip away on you."

How often I hadn't dreamed of doing just that. I whooped at the joy of it.

My thoughts drifted back to Pa's words before I left.

"Now you're sure you've got everything, Dan?"

"Come on, Pa!"

"Just checking," he said. "Mom packed some food for you, I see." He pointed to the stuffed Tupperware container on the back seat.

"Look, Pa. The car's full of gas. I checked the oil level and it's fine. My sleeping bag is in the trunk along with a change of clothing. I've got some food, like you said. And, oh yeah, I've got fifty bucks spending money." I didn't mean to sound so irritable but, after all, I wasn't his little kid anymore.

"How about a map?" he asked gently.

"Like I told you before, Pa. I can't see that I really need one. It's just like Steve wrote in his last letter. Regina is 160 miles straight East from here on the Trans Canada.

"I still think you should take one," he had persisted. "It'll keep your mind on how to get there."

"I know where I'm going, Pa." I had flared out. "I'm going to Regina. Can't be much easier than that." The map was a minor point, I knew, but I could'n just give in and follow his directions for the rest of my life.

He had given me a strange look: understanding and sympathetic for the most part, yet somewhat mocking, too. Then, as he ushered me behind the wheel, he said, "There's more to getting someplace than just knowing where you want to go."

That was about two hours and 140 miles ago.

The insistent pushing of my bladder brought me back to the present and kept me pre-occupied for several uncomfortable miles until a service station came into view. Deciding to fill up the tank at the same time I pulled up alongside the pumps. Fifty dollars won't last long at those prices, I thought, wondering whether I had been realistic about the amount of money I had taken along.

I jumped out of the car just as the attendant sauntered into sight.

"Fill'er up. Regular." I addressed him casually.

"Check the oil?"

"Might as well," I replied before heading toward the washrooms.

Considerably relieved I returned to the car and found the attendant busy cleaning the front window.

"Oil's fine. Gas is right up full. That'll be eight dollars, please."

I grimaced. "A guy is liable to go broke at these prices. I'm glad it's not more than 20 or so miles to go to Regina. Otherwise I don't think I could afford to make the trip back home to Swift Current after the weekend.

He looked at me oddly and ran his hand thoughtfully through his hair, unmindful of the black grease underneath his fingernails.

"Regina did you say?"

"That's right," I said enthusiastically. "I'm spending the weekend with my brother."

"And you're coming from Swift Current?"

I nodded yes. "Why?" I asked. "Do you know somebody who lives there?"

"Son," he said, ignoring my question, "This wouldn't be your first trip on your own, now would it?"

"What if it is?" I reacted defensively, wondering how that could be so obvious.

"Well, it is," the man said hesitantly.

"Well what?" I snapped at him. The guy was making me jumpy.

Avoiding direct eye contact with me, he pointed down the road. "Do you see the sun?" he asked. Only the top half was still visible. All around and behind it the sky glowed a thousand different shades of red and gold.

"Of course. After all, I've been following...it...for the last...OH MAN!" I wailed. The sun! That stupid stinking, westward-headed sun disappearing directly in front of me! The sun which should have been behind me! The raw realization of what I had done and where I was as a result crushed and shattered me!

"And you see that sign a mile down the road in the direction you've been going?" I couldn't muster an answer.

"I'll tell you that instead of being 20 miles from Regina, as you thought, that you are in fact five miles from Medicine Hat and about 200 miles from Calgary."

I was barely able to comprehend his words. All I could hear over the turbulent storm in my mind was Pa's voice, saying, "There's more to getting someplace than just knowing where you want to go."

We both stood silent. The attendant could clearly see the frustrated self-inflicted mental kicking I was giving myself.

"What are you gonna do now, son?" he finally asked.

"Turn the car around and head East, I guess."

"Any way I can help you?"

I thought back to Pa's last suggestion.

"Yeah," I said dejectedly. "I could use a map. Kinda keep my mind on how to get where I'm going, if you know what I mean."

"Tell you what. It's on the house, Oke? Save yourself the quarter they're making us charge the customers these days."

This time I managed a weak smile in appreciation.

"Look at it this way," he said, before he turned toward the station to get me the map. "Now you're at least going to get there. A little bit late, but you'll get there."

AUTHOR'S NOTE: In the upper room, short hours before the Lord was betrayed and captured, Peter and Thomas asked Jesus two important questions: "Where are you going?" and "How do we get there?"

My guess is that many people know where they would want to go, in terms of an eternal destination, but that quite a smaller number bother about the way to get there. This story sprung alive in my mind as an illustration of the importance of being equally concerned with one's destination and with charting the course.

Oh yes, Jesus' answer was that He was going to His Father's house and that He is the only Way there.

(John 13:33-14:7)